



Fast-track Approvals Act 2024 – Treaty settlements and other obligations (Section 18) report

Project Name: FTAA-2605-1231 Mangapapa Wind Farm

To:	Date:
Hon Chris Bishop, Minister for Infrastructure	28 September 2026

Number of attachments: 15	Attachments: 1. Provisions of section 18 of the Fast-track Approvals Act 2024 2. Project location maps 3. List of relevant Māori groups 4. Tapuika statutory acknowledgements and statements of association from the Tapuika deed of settlement 5. Ngāti Rangiwewehi statutory acknowledgements, statements of association, and deed of recognition from the Ngāti Rangiwewehi deed of settlement 6. Kaituna River redress area 7. Kaituna River document, Kaituna He Taonga Tuku Iho – A Treasure Handed Down 8. Excerpts from Tauranga Moana Iwi Collective deed (legislative matters schedule) regarding Tauranga Moana Framework 9. Excerpt regarding statutory authorisations from Te Kaitaka a Whakatauterangi (conservation relationship agreement) in the Tapukia deed of settlement 10. Ōpoutihi Whenua Rāhui overlay classification from Tapuika deed of settlement 11. Ngā Hapū o Ngāti Ranginui significant maunga and awa from Ngāti Ranginui deed of settlement 12. Excerpt from Ngāti Ranginui Whakaaetanga Tiaki Taonga agreement 13. Comments received from Tapuika Iwi Authority 14. Comments received from Raukawa Charitable Trust 15. Comments received from Te Maru o Kaituna River Authority
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Key points

1. The Ministry for Cities, Environment, Regions & Transport (on behalf of the Secretary for the Environment) has prepared this report on Treaty settlements and other obligations under section 18 of the Fast-track Approvals Act 2024 (the Act), in relation to the FTAA-2605-1231 referral application.
2. The applicant, Mamaku Renewables Limited, proposes to develop a 450 megawatts wind farm in the Kaimai-Mamaku Ranges near State Highway 36 at Ngawaro. The applicant is seeking a range of resource consents under the Act that would otherwise be sought under the Resource Management Act 1991 (RMA), and approvals under the Wildlife Act 1953 and Heritage New Zealand Pouhere Taonga Act 2014. No identified Māori land is involved.
3. Section 18(2) of the Act requires that the report provide a list of relevant Māori groups, including relevant iwi authorities and Treaty settlement entities. We have identified Ngā Hapū o Ngāti Ranginui Settlement Trust, Tapuika Iwi Authority Trust, Te Maru o Ngāti Rangiwewehi Iwi Authority, Raukawa Settlement Trust, Te Rūnanga o Ngāi Te Rangi Iwi Trust, and Ngā Pōtiki a Tamapahore Trust as relevant iwi authorities, and Ngā Hapū o Ngāti Ranginui Settlement Trust, Tapuika Iwi Authority Trust, Te Tāhuhu o Tawakeheimoa Trust, Raukawa Settlement Trust, Te Maru o Kaituna River Authority (established by Tapuika Claims Settlement Act 2014) as relevant Treaty settlement entities.
4. Treaty settlements that are relevant to the project area include the Tapuika Claims Settlement Act 2014, Ngāti Rangiwewehi Claims Settlement Act 2014, Raukawa Claims Settlement Act 2014, Ngā Hapū o Ngāti Ranginui Claims Settlement Act 2025, Ngāi Te Rangi Settlement and Ngā Pōtiki a Tamapahore deed of settlement signed 14 December 2013, and Tauranga Moana Iwi Collective redress deed signed 21 January 2015.
5. The Tapuika Claims Settlement Act 2014 and Ngāti Rangiwewehi Claims Settlement Act 2014 provide for statutory acknowledgements over the Ohaupara Stream, Te Rerenga Stream, and Mangorewa River, which are located within or close to the eastern perimeter of the project area.
6. Under the RMA and the settlement legislation, a consent authority must have regard to a statutory acknowledgement when deciding whether an iwi is an 'affected person' for the purposes of notification decisions and must provide a summary of any consent applications relevant to the statutory area to a statutory acknowledgement holder.
7. We consider that your invitation (including providing information about the application) to Tapuika Iwi Authority Trust and Te Tāhuhu o Tawakeheimoa Trust to comment on the application under section 17(1)(d) of the Act is comparable to the requirements for statutory acknowledgements under the RMA and Treaty settlements.
8. The Kaituna River redress, provided through the Tapuika settlement, is also a relevant consideration. Should you decide to accept this referral application, under section 16(2)(c) of the Act we propose you direct any panel considering a substantive application for the project to:
 - a. confirm with Western Bay of Plenty District Council and Bay of Plenty Regional Council that the operative planning documents have recognised and provided for the Kaituna River document, under the Tapuika Claims Settlement Act 2014; and
 - b. if that obligation has yet to be complied with in relation to any of these documents, then the panel should have regard to the Kaituna River document in considering any relevant resource consents sought by the applicant.
9. Some Treaty settlement arrangements which would apply to the project area are subject to the finalisation of settlements. The Tauranga Moana Framework, provided for in the

Tauranga Moana Iwi Collective deed, includes several procedural arrangements regarding resource consent applications – such as information sharing, the appointment of hearing commissioners, and having regard to the Ngā Tai ki Mauao framework document – which would be relevant to your consideration if the collective legislation had been enacted.

10. The Tapuika deed of settlement includes Te Kaitaka a Whakatauterangi, a relationship agreement with Department of Conservation (DOC) that sets out procedures for working together on statutory authorisations and principles to be followed by DOC when consulting Tapuika Iwi Authority Trust.
11. We consider that your invitation to Tapuika Iwi Authority Trust to comment on this application under section 17 of the Act would partially meet the consultation requirements in clauses 6.2 and 6.3 of Te Kaitaka a Whakatauterangi. Should you accept this application for referral, and a substantive application is lodged, under section 53(2)(m) of the Act the panel may need to consider the consultation requirements set out in Te Kaitaka a Whakatauterangi (**Attachment 9** refers) to inform its consultation with Tapuika Iwi Authority Trust on the Wildlife Act 1953 authority.
12. In response to your invitation for Māori groups to comment under section 17(1)(d) of the Act, you received comments on the application from Tapuika Iwi Authority, Raukawa Charitable Trust, and Te Maru o Kaituna River Authority.
13. Tapuika Iwi Authority expressed concerns about insufficient information to assess potential impacts on Tapuika's cultural and environmental interests including Treaty settlement arrangements, involvement in the design and development of the project, and ongoing engagement. Raukawa Charitable Trust noted a lack of consultation and seeks ongoing engagement, as well as more detailed assessment of effects on biodiversity and cultural values including a cultural impact assessment. Te Maru o Kaituna River Authority expressed concerns about insufficient information to determine potential effects on the Kaituna River, and recommends direct engagement with iwi and hapū and support for cultural impact assessments.
14. We do not consider there are any matters raised in this report which make it more appropriate for the proposed approvals to be authorised under another Act or Acts.

Signature



Stephanie Frame
Manager – Fast-track Operations

Introduction

15. Under section 18 of the Act, you must consider a report on Treaty settlements and other obligations for each referral application, prepared and provided by the responsible agency (Secretary for the Environment).
16. The information which must be provided in this report includes:
 - a. relevant iwi authorities, Treaty settlement entities, applicant groups under the Marine and Coastal Area (Takutai Moana) Act 2011 (MACA), and other Māori groups with interests in the project area;
 - b. relevant principles and provisions in Treaty settlements and other arrangements;
 - c. a summary of comments and further information received from invited Māori groups; and
 - d. advice on whether it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.
17. This report is structured accordingly. We have provided a list of the relevant provisions of section 18 at **Attachment 1**.

Proposed project

18. The applicant, Mamaku Renewables Limited, proposes to develop the Mangapapa Wind Farm on a modified plateau of farmland and plantation forestry land on the Kaimai-Mamaku Ranges at Ngawaro, between State Highway 29, Pyes Pā Road (State Highway 36), and State Highway 5, in the Bay of Plenty. The project will enable generation of approximately 1.39 terrawatt hours of electricity annually from an installed generation capacity of around 453.6 megawatts (MW), equivalent to power roughly 196,000 households.
19. The proposed development may include up to 70 turbines with a maximum tip height of 266 metres, substations and an on-site battery energy storage facility, internal roading, culverting, crane pads, and turbine foundations, cabling (overhead and underground) and a six-kilometre grid connection to the Tarukenga-Kaitemako 220 kilovolts double circuit transmission line, and ancillary works including temporary laydown areas, batching plants, water takes, and vegetation clearance.
20. The land on which the project is proposed is privately owned. The applicant advises that all landowners support the project and agreements or easements are in place that enable the project to proceed. While the project area does not include any identified Māori land, a large block of Māori land (Mangorewa Kaharoa Te Taumata and Lot 1 DPS 27490) owned by Mangorewa Kaharoa Te Taumata Trust adjoins the southeastern perimeter of the project area.
21. The applicant is seeking water permits, discharge permits, and land use resource consents including for earthworks under the Act that would otherwise be sought under the RMA. The applicant is also seeking a wildlife authority under the Wildlife Act 1953 for management of lizards, birds, bats (if required), and any other protected wildlife, as well as an archaeological authority under the Heritage New Zealand Pouhere Taonga Act 2014 as a precaution for any unrecorded archaeological sites.
22. We have provided location maps at **Attachment 2**.

Relevant iwi authorities, Treaty settlement entities, and other Māori groups

23. We note that some entities identified below may be included in more than one category. We have included a composite list of all groups at **Attachment 3**.

Iwi authorities

24. Under section 4(2) of the Act, 'iwi authority' has the same meaning as in section 2(1) of the RMA:

the authority which represents an iwi and which is recognised by that iwi as having authority to do so.

25. We consider the following groups to be the relevant iwi authorities for the project area:

- a. Ngā Hapū o Ngāti Ranginui Settlement Trust, representing Ngā Hapū o Ngāti Ranginui;
- b. Tapuika Iwi Authority Trust, representing Tapuika;
- c. Te Maru o Ngāti Rangiwehi Iwi Authority, representing Ngāti Rangiwehi;
- d. Raukawa Settlement Trust, representing Raukawa;
- e. Te Rūnanga o Ngāi Te Rangi Iwi Trust, representing Ngāi Te Rangi; and
- f. Ngā Pōtiki a Tamapahore Trust, representing Ngā Pōtiki a Tamapahore.

Treaty settlement entities

26. Under section 4(1) of the Act, "Treaty settlement entity" means any of the following:

- (a) *a post-settlement governance entity (PSGE):*
- (b) *a board, trust, committee, authority, or other body, incorporated or unincorporated, that is recognised in or established under any Treaty settlement Act:*
- (c) *an entity or a person that is authorised by a Treaty settlement Act to act for a natural resource feature with legal personhood:*
- (d) *Te Ohu Kai Moana or a mandated iwi organisation (as those terms are defined in section 5(1) of the Maori Fisheries Act 2004):*
- (e) *an iwi aquaculture organisation (as defined in section 4 of the Maori Commercial Aquaculture Claims Settlement Act 2004).*

27. Under the Act, a PSGE:

- (a) *means a body corporate or the trustees of a trust established, for the purpose of receiving redress in the Treaty settlement of a claimant group,—*
 - (i) *by that group; or*
 - (ii) *by or under an enactment or order of a court; and*
- (b) *includes—*
 - (i) *an entity established to represent a collective or combination of claimant groups; and*
 - (ii) *an entity controlled by an entity referred to in paragraph (a); and*

(iii) an entity controlled by a hapū to which redress has been transferred by an entity referred to in paragraph (a).

28. In keeping with the procedural principles outlined at section 10 of the Act, we only identify those PSGEs which are specified in the relevant Treaty settlement Act or Treaty settlement deed.¹
29. We have identified the following relevant Treaty settlement entities for this project area:
- a. Ngā Hapū o Ngāti Ranginui Settlement Trust, PSGE for Ngā Hapū o Ngāti Ranginui Claims Settlement Act 2025;
 - b. Tapuika Iwi Authority Trust, PSGE for the Tapuika Claims Settlement Act 2014;
 - c. Te Tāhuhu o Tawakeheimoa Trust, PSGE for the Ngāti Rangiwehi Claims Settlement Act 2014;
 - d. Raukawa Settlement Trust, PSGE for the Raukawa Claims Settlement Act 2014; and
 - e. Te Maru o Kaituna River Authority, established by Tapuika Claims Settlement Act 2014.
30. A PSGE may be established ahead of finalising a deed of settlement and/or enactment of Treaty settlement legislation. The following PSGEs in this category are also relevant:
- a. Ngāi Te Rangi Settlement Trust, PSGE for Ngāi Te Rangi and Ngā Pōtiki deed of settlement (signed 14 December 2013);
 - b. Ngā Pōtiki a Tamapahore Trust, PSGE for Ngāi Te Rangi and Ngā Pōtiki deed of settlement (signed 14 December 2013); and
 - c. Tauranga Moana Iwi Collective Limited Partnership (Ngāti Pukenga, Ngā Hapū o Ngāti Ranginui, Ngāi Te Rangi), PSGE for Tauranga Moana Iwi Collective redress deed signed 21 January 2015.

Groups mandated to negotiate Treaty settlements

31. Apart from the PSGEs identified at paragraph 30, there are no groups which have recognised mandates to negotiate a Treaty settlement over an area which may include the project area. All historical claims under te Tiriti o Waitangi / the Treaty of Waitangi have been settled in respect of the project area.

Takutai Moana groups and ngā hapū o Ngāti Porou

32. The project area does not include the common marine and coastal area, and accordingly there are no relevant applicant groups under MACA, and no court orders or agreements that recognise protected customary rights or customary marine title within the project area.
33. The project area is not within ngā rohe moana o ngā hapū o Ngāti Porou (as set out in the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019).

¹ Should a panel be made aware of a Treaty settlement entity established after the Treaty settlement Act is enacted (e.g. on the advice of a PSGE), then there would appear to be nothing to prevent the panel from inviting that entity to comment on the application under section 53(2)(c) of the Act.

Iwi or hapū whose practices are recognised under the Fisheries Act 1996 through regulation or bylaws

34. The project area does not include a taiāpure-local fisheries area, mātaihai reserve, or area subject to a bylaw or regulations made under Part 9 of the Fisheries Act 1996.

Owners of identified Māori land where electricity infrastructure or land transport infrastructure is proposed

35. Section 23 of the Act provides that, in making a decision on a referral application under section 21, the Minister may determine that, for the purposes of the project, an activity described in section 5(1)(a) is not an ineligible activity if it:

- a. is the construction of electricity lines or land transport infrastructure by (or to be operated by) a network utility operator that is a requiring authority; and
- b. would occur on identified Māori land that is Māori freehold land or General land owned by Māori that was previously Māori freehold land.

36. This project does not involve an activity described in section 23(1) (i.e. including both (a) and (b)) of the Act.

Iwi authorities and groups representing hapū who are party to relevant Mana Whakahono ā Rohe or joint management agreements

37. If the project area is within the boundaries of either a Mana Whakahono ā Rohe or joint management agreement, and the application includes a proposed RMA approval described in section 42(4)(a) to (d) (resource consent, certificate of compliance, or designation), we are required to identify the relevant iwi authority/group that represent hapū that are parties to these arrangements.

38. We have not identified any Mana Whakahono ā Rohe or joint management agreements that are relevant to the project area, and accordingly there no parties to these arrangements to identify.

Any other Māori groups with relevant interests

39. In addition to the groups above, we have also identified the following Māori groups which may have relevant interests in the project area:

- a. Ngāti Hangarau Hapū Trust;
- b. Ngāi Tamarawaho; and
- c. Mangorewa Kaharoa Te Taumata Trust, an Ahu Whenua Trust.

Relevant principles and provisions in Treaty settlements and other arrangements

Treaty settlements

40. Under section 4(1) of the Act, a Treaty settlement includes both a Treaty settlement Act and a Treaty settlement deed which is signed by both the Crown and representatives of a group of Māori.

41. The following Treaty settlements relate to land, species of plants or animals, or other resources within the project area:

Settlement legislation

- a. Tapuika Claims Settlement Act 2014;
- b. Ngāti Rangiwehē Claims Settlement Act 2014;
- c. Raukawa Claims Settlement Act 2014; and
- d. Ngā Hapū o Ngāti Ranginui Claims Settlement Act 2025.

Deed of settlement

- e. Ngāi Te Rangi Settlement and Ngā Pōtiki a Tamapahore deed of settlement signed 14 December 2013; and
- f. Tauranga Moana Iwi Collective redress deed signed 21 January 2015.

Relevant principles and provisions

42. Section 7 of the Act requires all persons exercising powers and functions under the Act to act in a manner consistent with Treaty settlements. The relevant principles and provisions for each of these settlements are set out below.

Crown acknowledgements and apologies

43. The Crown offers acknowledgements and an apology to relevant groups as part of Treaty settlement redress to atone for historical wrongs that breached te Tiriti o Waitangi/the Treaty of Waitangi, to restore honour, and begin the process of healing.
44. As part of its apologies to Ngāti Ranginui Settlement, Tapuika, Ngāti Rangiwehē, Raukawa, Ngāi Te Rangi, and Ngā Pōtiki a Tamapahore, the Crown stated that it looked forward to building a new relationship with these groups based on co-operation, mutual trust, and respect for te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The redress mechanisms provided for in Treaty settlements should be viewed in the context of these intentions.

Statutory acknowledgements

45. A statutory acknowledgement is an acknowledgement by the Crown of a 'statement of association' between the iwi and an identified area (the 'statutory area'). The Tapuika Claims Settlement Act 2014 and Ngāti Rangiwehē Claims Settlement Act 2014 provide for statutory acknowledgements² over the Ohaupara Stream, Te Rerenga Stream, and Mangorewa River, which are located within or close to the eastern perimeter of the project area. The Ohaupara Stream, Te Rerenga Stream, and Mangorewa River are tributaries of the Kaituna River.
46. The Raukawa Claims Settlement Act 2014 provides for a statutory acknowledgement over public conservation land administered by DOC in the wider environs west of the project area. The statutory area of the Part Kaimai-Mamaku Conservation Park Statutory Acknowledgement comprises a tract of the Kaimai-Mamaku Forest Park extending

² The Raukawa Claims Settlement Act 2014 provides for a statutory acknowledgement over public conservation land administered by DOC in the wider environs west of the project area. The statutory area of the Part Kaimai-Mamaku Conservation Park Statutory Acknowledgement comprises a tract of the Kaimai-Mamaku Forest Park extending northward from the Mamaku Plateau along the Kaimai Range. The project area is separated from this statutory area by the Gammon Block Conservation Area.

northward from the Mamaku Plateau along the Kaimai Range. The project area is separated from this statutory area by the Gammon Block Conservation Area.

47. We note the project may involve earthworks and other construction activities that have potential to result in soil and other contaminants entering the Ohaupara Stream, Te Rerenga Stream, and Mangorewa River.
48. The applicant advises that these potential effects can be appropriately managed by implementing the Bay of Plenty Regional Councils 2010/01 'Erosion and Sediment Control Guideline for Land Disturbing Activities' and preparing an earthworks management plan with an appropriate erosion and sediment control plan. Appropriate buffers and controls around surface waterbodies, wetland and other sensitive environments will ensure that they are delineated and protected from earthworks effects.
49. Under the RMA and the relevant settlement Acts, a consent authority must, when considering a resource consent for a proposed activity that is within, adjacent to, or directly affecting a statutory area:
 - a. provide a summary of the application to the holder of the statutory acknowledgement. The summary of the application must be the same as would be given to an affected person by limited notification under the RMA. The summary must be provided as soon as is reasonably practicable after the relevant consent authority receives the application, but before they decide whether to notify the application; and
 - b. have regard to the statutory acknowledgement when deciding whether the holder (generally a PSGE) is an 'affected person' for the purposes of notification decisions under the RMA.³
50. The holder of a statutory acknowledgement may also cite this as evidence of their association with a statutory area in any submission before a relevant consent authority (or the Environment Court, Heritage New Zealand Pouhere Taonga, the Environmental Protection Authority, or a board of inquiry), which may, in turn, take that statutory acknowledgement into account.
51. We consider the process of inviting comment (including providing information about the application) under the Act is comparable to the process under a Treaty settlement and the RMA of providing those who hold statutory acknowledgements with a summary of the application. You have already invited Tapuika and Ngāti Rangiwewehi, as relevant iwi authorities or Treaty settlement entities, to comment on the application. Should you accept this referral application, these groups will also be invited for comment by the panel on a substantive application under section 53(2)(c) of the Act.
52. For your reference, we have provided the relevant deed plans and statements of association for the Tapuika and Ngāti Rangiwewehi statutory acknowledgements at **Attachments 4** and **5**, respectively.

Deed of recognition

53. In addition to a statutory acknowledgement, the Tapuika Claims Settlement Act 2014 provides for a deed of recognition with the Commissioner of Crown Lands, administered by Land Information New Zealand (LINZ), over the main stem of the Kaituna River. The project area does not include the main stem of the Kaituna River. The deed of recognition

³ In addition to consent authorities, the Environment Court and Heritage New Zealand Pouhere Taonga must also have regard to statutory acknowledgements in relation to some of their processes.

requires the Commissioner of Crown Lands to consult with the Tapuika Iwi Authority Trust, and have regard to the views of Tapuika concerning its association with the Kaituna River, when undertaking any of the following activities in relation to that statutory area:

- a. considering an application for a right of use or application;
- b. preparing a plan, strategy, or programme for protection and management;
- c. conducting a survey of usage; or
- d. preparing a programme to eradicate noxious flora and fauna.

54. We do not consider these provisions are relevant to this application, as LINZ are not undertaking any of the activities covered by the deeds of recognition, nor is the applicant seeking use rights or occupation in relation to the Crown-owned parts of the riverbed subject to the deed of recognition.

55. For your reference, we have provided the deed plan for the Kaituna River statutory acknowledgement and deed of recognition from the Tapuika deed of settlement at **Attachment 4**.

Kaituna River redress

56. As noted above, the application proposes activities which may affect tributaries of the Kaituna River. Part 3 of the Tapuika Claims Settlement Act 2014 provides for a suite of redress over the Kaituna River, comprising the establishment of Te Maru o Kaituna / the Kaituna River Authority, and the development of the Kaituna River document. For the purposes of this redress, the Kaituna River includes the tributaries within the catchment areas set out in the deed plan at **Attachment 6**. This incorporates part of the project area.

Te Maru o Kaituna River Authority

57. Te Maru o Kaituna River Authority is a permanent joint committee of the Bay of Plenty Regional Council, Rotorua District Council, Tauranga City Council, and Western Bay of Plenty District Council, comprising equal numbers of representatives appointed by local authorities and iwi. Tapuika Iwi Authority Trust, Te Kapu o Waitaha, Te Pumautanga o Te Arawa Trust, Te Tāhuhu o Tawakeheimoa Trust, and Ngāti Whakaue appoint the iwi members.

58. The purpose of Te Maru o Kaituna is the restoration, protection, and enhancement of the environmental, cultural, and spiritual health and well-being of the Kaituna River. In seeking to achieve its purpose, Te Maru o Kaituna may have regard to the social and economic well-being of people and communities.

59. In addition to the primary function of achieving this purpose, the other functions of Te Maru o Kaituna, as set out at section 116 of the Tapuika Claims Settlement Act 2014, are to:

- a. to prepare and approve the Kaituna River document;
- b. to monitor the implementation and effectiveness of the Kaituna River document;
- c. to support the integrated and collaborative management of the river;
- d. to work with the local authorities and Crown agencies that exercise functions in relation to the Kaituna River—
 - i. to monitor the state of the river environment;
 - ii. to monitor the effectiveness of the management of the river;
 - iii. to engage with iwi in relation to their interests in the river and to consult them on how to manage the river;

- e. to provide advice and recommendations to local authorities—
 - i. relating to projects, action, or research designed to restore, protect, or enhance the health and well-being of the river;
 - ii. on the appointment of commissioners to hear and decide applications for resource consents under the RMA that affect the river;
 - f. to facilitate the participation of iwi in the management of the river;
 - g. to monitor the extent to which the purpose of the Authority is being achieved, including the implementation and effectiveness of the Kaituna River document;
 - h. to gather information, to disseminate information, and to hold meetings; and
 - i. to take any other action that the Authority considers is appropriate to achieve its purpose.
60. The functions of Te Maru o Kaituna do not include consideration of resource consent applications. While Te Maru o Kaituna may provide advice on the appointment of hearing commissioners in relation to resource consent applications that affect the river, as set out at paragraph 58(e)(ii), there is no requirement for local authorities to seek this advice. Accordingly, this is not a procedural requirement the panel convener must comply with under clause 5 Schedule 3 of the Act when considering panel appointments.⁴
61. However, we have identified Te Maru o Kaituna as a relevant Treaty settlement entity for this application. Should you accept this application for referral, and a substantive application is lodged, then under section 53(2)(c) of the Act the panel must direct the EPA to invite written comments on the application from any relevant Treaty settlement entities.

Kaituna River document

62. The purpose of the Kaituna River document, to be prepared and approved by Te Maru o Kaituna, is to promote the restoration, protection, and enhancement of the environmental, cultural, and spiritual well-being of the Kaituna River (and, to the extent necessary to fulfil this purpose, to provide for the social and economic well-being of people and communities). The Kaituna River document may contain a vision, objectives, and desired outcomes for the Kaituna River, but must not contain rules or other methods for achieving the purpose.
63. The Kaituna River document provisions primarily affect the content of RMA planning documents. Under section 123 of the Tapuika Claims Settlement Act 2014, in preparing or amending a regional policy statement, regional plan, or district plan, a local authority must recognise and provide for the vision, objectives, and desired outcomes of the Kaituna River document. However, until this obligation is complied with, where a local authority is considering a resource consent application for an activity to be undertaken within the Kaituna River catchment, the local authority must have regard to the Kaituna River document.
64. Te Maru o Kaituna approved the Kaituna River document, Kaituna He Taonga Tuku Iho – A Treasure Handed Down – on 22 June 2018. In 2023, the Bay of Plenty Regional Council adopted Change 5 (Kaituna River) to the regional policy statement, which we understand recognised and provided for the Kaituna River document. In the time available for preparing this report, we have been unable to confirm whether the Kaituna River document has been recognised and provided for in the district plan for the Western Bay of Plenty.

⁴ Equally, there would also appear to be no restriction preventing the panel convener from seeking advice from Te Maru o Kaituna in relation to panel appointments for applications in the Kaituna River catchment area.

65. Section 82 of the Act provides that if a settlement or Act provides for the consideration of any document, the panel considering a substantive application must give the document the same or equivalent effect through the panel's decision making as it would have under any relevant specified Act.⁵ We recommend you direct that the panel:

- a. confirm with Western Bay of Plenty District Council and Bay of Plenty Regional Council that the operative regional policy statement, regional plan, and district plan have recognised and provided for the Kaituna River document, under section 123 of the Tapuika Claims Settlement Act 2014; and
- b. if that obligation has yet to be complied with in relation to any of these documents, then a panel considering a substantive application for this project should have regard to the Kaituna River document in considering any relevant resource consent applications.

66. We have provided a copy of the Kaituna River document at **Attachment 7**.

Tauranga Moana Framework

67. The Tauranga Moana Iwi Collective deed provides for the Tauranga Moana Framework. This is a framework for managing the health and wellbeing of Tauranga Moana and its catchments. The project area includes headwaters of rivers that drain to Tauranga Moana via the Wairoa River and are therefore subject to the Tauranga Moana Framework. The Framework includes:

- a. the establishment of a statutory committee called the Tauranga Moana Governance Group; and
- b. the preparation, review, amendment and adoption of a Tauranga Moana framework document – Ngā Tai ki Mauao – which will identify the vision, objectives and desired outcomes for Tauranga Moana.

68. The purpose of the Tauranga Moana Governance Group is to provide leadership and strategic direction to restore, enhance and protect the health and wellbeing of Tauranga Moana, which includes the project area. The Group will achieve sustainable management of Tauranga Moana through the implementation of Ngā Tai ki Mauao and by providing for participation by Tauranga Moana iwi and hapū in the management of Tauranga Moana. The Group will comprise equal numbers appointed by iwi and by local authorities/Minister for the Environment.

69. The Framework includes several procedural provisions of relevance to the application:

- a. copies of applications for resource consent for any activities referred to in sections 12, 13, 14, 15(1)(a) and (b), 15A and 15B of the RMA, in relation to waters within Tauranga Moana, must be provided to Tauranga Moana iwi and hapū within five working days of receipt by Bay of Plenty Regional Council (BOPRC);
- b. at least once every two years BOPRC and the Tauranga Moana Governance Group must jointly establish a working party to develop/review criteria and policies for procedural matters related to resource consent applications;
- c. if a hearing is to be held under the RMA in relation to an application for a resource consent referred to in paragraph 68(a), BOPRC must appoint at least one person

⁵ In that context, 'document' includes any statutory planning document amended as a result of the settlement or Act.

from the register of hearing commissioners maintained by the Tauranga Moana Governance Group; and

- d. until such time as Ngā Tai ki Mauao has been recognised and provided for in the preparation, review, variation or change of the Bay of Plenty regional policy statement, a consent authority must have regard to the contents of Ngā Tai ki Mauao when making a decision on a resource consent which applies to Tauranga Moana.
70. Some of the RMA approvals included in this application would be subject to these provisions. However, while these provisions are contained in a signed deed of settlement, they are to be provided for through legislation, which has yet to be enacted.⁶ This means the Tauranga Moana Governance Group has yet to be established and, as far as we are aware, Ngā Tai ki Mauao has not been developed. Accordingly, your obligations under section 16 of the Act to comply with any relevant procedural requirements set out in a Treaty settlement do not apply to the Tauranga Moana Framework provisions at this time.
71. Similarly, section 16 of the Act requires that, if a Treaty settlement provides for the consideration of any document, then you must give the same or equivalent effect to that document in your decision-making. This would mean having regard to Ngā Tai ki Mauao in considering this application, as set out in paragraph 68(d).⁷ Again, this is not possible if Ngā Tai ki Mauao has yet to be developed.
72. Should you accept this application for referral, it is possible that the Tauranga Moana provisions may be legislated for and implemented by the time a substantive application is lodged. Therefore, for completeness we have included the Tauranga Moana provisions in this report.
73. For your information, we have provided the relevant excerpts from the Tauranga Moana Iwi Collective deed at **Attachment 8**.

Conservation relationship redress

74. The Wildlife Act 1953 approvals which may be sought by the applicant are within scope of the conservation relationship redress provided through relevant Treaty settlements. Our advice is that these provisions are most relevant to the panel when considering a substantive application, as the decision-maker on the proposed approvals.

Tapuika conservation relationship agreement – Te Kaitaka a Whakatauterangi

75. The Tapuika deed of settlement provides for Te Kaitaka a Whakatauterangi, a relationship agreement with DOC which applies to the project area. Te Kaitaka a Whakatauterangi provides for strategic objectives for the relationship to be agreed between Tapuika Iwi Authority Trust and DOC post-settlement. As part of these strategic objectives, the parties will identify those categories of statutory authorisations that may impact on the cultural, traditional and/or historic values of Tapuika.
76. In relation to those agreed categories of statutory authorisations, DOC will advise and encourage applicants to consult with the Tapuika Iwi Authority Trust prior to filing their application, and DOC will also consult with the Tapuika Iwi Authority Trust at an early stage.

⁶ The Tauranga Moana Framework provisions are included in the legislative matters schedule to the collective deed. At the time of preparing this report, the Tauranga Moana Iwi Collective Redress Bill currently before the House (awaiting second reading) does not include these provisions.

⁷ This includes any statutory planning document amended as a consequence, which in this instance would mean the Bay of Plenty regional policy statement.

DOC will also notify the Tapuika Iwi Authority Trust at the earliest opportunity of the timeframes for providing advice on any impacts of the application on the cultural, spiritual and historic values of Tapuika.

77. We have provided the relevant excerpt regarding statutory authorisations from Te Kaitaka a Whakatauterangi at **Attachment 9**.
78. We have not confirmed whether the categories of statutory authorisations have been agreed, or whether this includes Wildlife Act 1953 approvals, but the applicable consultation process outlined in Te Kaitaka a Whakatauterangi does not appear to be incompatible with the invitation to comment process under the Act.
79. We consider that your invitation to Tapuika Iwi Authority Trust to comment on this application under section 17 of the Act would partially meet the consultation requirements in clauses 6.2 and 6.3 of Te Kaitaka a Whakatauterangi.
80. Should you accept this application for referral, and a substantive application is lodged, under section 53(2)(m) of the Act the panel may need to consider the consultation requirements set out at **Attachment 9** to inform its consultation with Tapuika Iwi Authority Trust on the Wildlife Act 1953 authority.

Other conservation relationship redress

81. The Ngāti Ranginui deed of settlement states that a relationship agreement with the Tauranga Moana Iwi Collective will be provided for through the collective deed, including how Ngā Hapū o Ngāti Ranginui and the Director-General of Conservation will engage on conservation matters. There will be no separate conservation relationship agreement directly with Ngāti Ranginui.
82. The Tauranga Moana Iwi Collective Deed includes a conservation relationship agreement, under the broader Te Kūpenga Framework with DOC. The agreement refers to engagement to be undertaken with Tauranga Moana Iwi by DOC when exercising its powers and functions under the Conservation Act 1987 and its Schedule 1 Acts (which includes the Wildlife Act 1953). Apart from commitments to open communication and information sharing, there are no specific requirements regarding consultation on statutory authorisations. The relationship agreement itself has yet to be developed as the collective redress legislation has not been enacted.

Ōpoutihi Whenua Rāhui (overlay classification)

83. The Tapuika settlement provides for the Ōpoutihi Whenua Rāhui overlay classification over Ōpoutihi, which is a maunga whakahirahira, or significant mountain, to Tapuika. Ōpoutihi is located close to the project area within the adjoining Gammon Block Conservation Area. The traditions of Tapuika affirm the cultural, historical and spiritual association of Tapuika to Ōpoutihi from the time of the arrival of Te Arawa waka to the present day. Together with its associated pa, kainga, and plentiful food resources, Ōpoutihi lies at the heart of the cultural, spiritual and economic wellbeing of Tapuika.
84. The application information indicates that the applicant may consider seeking access over the Gammon Block Conservation Area to parts of the proposed wind farm. The applicant advises they would use easements that are already in place allowing right of way access across DOC-managed land. However, DOC has signalled it is not confident that the applicant can utilise the existing easements as suggested and a new concession may need to be sought. We note the applicant is not seeking any concessions under the Conservation Act 1987 as part of the referral application.
85. The Ōpoutihi Whenua Rāhui sets out protection principles for DOC to action in relation to Ōpoutihi, which may come into play when considering existing or new access

arrangements for the Gammon Block. Clause 5.7 of the Ōpoutihi Whenua Rāhui requires DOC to avoid significant earthworks and disturbances of soil and/or vegetation wherever possible on Ōpoutihi. Where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, clause 5.8 requires DOC to consult Tapuika Iwi Authority Trust and have particular regard to their views, including those relating to koiwi (human remains) and archaeological sites.

86. While approvals to use the Gammon Block are not being sought as part of the application, for completeness we have included the Ōpoutihi Whenua Rāhui redress. We have provided the deed plan and provisions of the Ōpoutihi Whenua Rāhui (overlay classification) from the Tapuika deed of settlement at **Attachment 10**.

Nga Hapū o Ngāti Ranginui Significant Maunga and Awa

87. The Ngāti Ranginui deed of settlement identifies maunga and awa that are significant to the hapū of Ngāti Ranginui. The project area includes the headwaters of the following awa identified as being significant to the hapū of Ngāti Ranginui: Mangapapa River, Ōmanawa River, Upokokotia Stream, Mangorewa River, Ohaupapa Stream, and Te Rerenga Stream. As noted above, the latter three waterways are subject to statutory acknowledgements under the Tapuika and Ngāti Rangiwehewehi settlements.
88. Although the identification of awa in the deed of settlement does not place any procedural requirements on you, or any panel considering a substantive application, in relation to the approvals being sought by the applicant, the redress illustrates the importance of these waterways to Ngāti Ranginui.
89. We have provided the relevant map and table of significant maunga and awa from the Ngāti Ranginui deed of settlement at **Attachment 11**.

Whakaaetanga Tiaki Taonga

90. The Ngāti Ranginui deed of settlement provides for a Whakaaetanga Tiaki Taonga to be entered into with the Cultural and Heritage Parties,⁸ including Heritage New Zealand Pouhere Taonga (HNZPT). Appendix A of the Whakaaetanga Tiaki Taonga briefly summarises the process for seeking an archaeological authority from HNZPT under the Heritage New Zealand Pouhere Taonga Act 2014, including the requirement in that legislation that applicants must consult tangata whenua. For your information, we have provided this excerpt at **Attachment 12**.
91. While the reference to this consultation requirement in the Whakaaetanga Tiaki Taonga forms part of the Treaty settlement deed for Ngāti Ranginui, we note that schedule 8 clause 2(1)(i) of the Act already requires applications for an archaeological authority to include a statement regarding consultation with tangata whenua.
92. Ultimately, iwi and hapū are likely to have cultural associations with ancestral lands, water, sites, wāhi tapu, and other taonga beyond what is specifically identified in a Treaty settlement or other arrangements. Local tangata whenua and their representatives would be best placed to advise on such matters in the first instance.

⁸ Manatū Taonga Ministry for Culture and Heritage, Department of Internal Affairs, Archives New Zealand, National Library of New Zealand, Museum of New Zealand Te Papa Tongarewa, HNZPT, Ngā Taonga Sound & Vision.

Customary Marine Title/Protected Customary Rights

93. As noted above, the project area is not within a customary marine title area, protected customary rights area, or within or adjacent to ngā rohe moana o ngā hapū o Ngāti Porou.

Taiāpure-local fisheries/mātaitai reserves/areas subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996

94. As noted above, the project area does not include a taiāpure-local fishery, mātaitai reserve, or area subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996.

Mana Whakahono ā Rohe/Joint management agreement

95. As noted above, we have not identified any Mana Whakahono ā Rohe or joint management agreements that are relevant to the project area].

Summary of comments received and advice

Comments from invited Māori groups

96. Pursuant to section 17(1)(d) of the Act, on 2 June 2026 you invited written comments from the Māori groups identified above in paragraphs 25 to 39 from a list we previously provided you. These groups were provided with access to the application material and had 15 working days from receipt of the copy of the application to respond.

97. You received comments on the application from Tapuika Iwi Authority, Raukawa Charitable Trust, and Te Maru o Kaituna, which can be summarised as follows:

- a. Tapuika Iwi Authority does not oppose the project in principle. However, Tapuika Iwi Authority:
 - i. notes that the project may intersect with statutory acknowledgements, co-governance arrangements, cultural redress areas, and sites of cultural significance;
 - ii. emphasises the importance of the project recognising and providing for kaitiakitanga, whakapapa, rangatiratanga, cultural landscapes, wāhi tapu, wai, mahinga kai, and Treaty settlement interests;
 - iii. considers that the information currently available is insufficient to fully understand the project's potential effects on Tapuika's interests and Treaty settlement arrangements;
 - iv. considers that engagement undertaken to date has not been meaningful due to the limited referral timeframe and absence of a site visit;
 - v. is unclear how Tapuika values, mātauranga, recommendations, and concerns will inform project design, management measures, or consent conditions and seeks ongoing, direct involvement should the project proceed;
 - vi. considers that further engagement and assessment is required to understand potential and cumulative effects on cultural values, indigenous biodiversity, taonga species, ecological connectivity, freshwater environments, and to develop appropriate management and monitoring measures; and
 - vii. seeks ongoing engagement throughout development of the project and implementation of any approvals, including direct engagement of the Tapuika

Iwi Authority Board, to ensure Tapuika's cultural and environmental values are protected.

b. Raukawa Charitable Trust:

- i. notes it was not consulted by the applicant before the referral application was lodged;
- ii. considers the substantive application should include a cultural impact assessment addressing potential effects on Raukawa interests, including the adjacent Kaimai Mamaku Conservation Park statutory acknowledgement area west of the project site;
- iii. would welcome the opportunity to assess the proposal in greater detail, particularly the potential long-term effects of the activity on indigenous biodiversity and associated cultural values; and
- iv. seeks ongoing engagement on the application.

c. Te Maru o Kaituna River Authority:

- i. advises that, based on the information currently available, the potential effects of the Mangapapa Wind Farm proposal cannot be adequately assessed;
- ii. considers that, in particular, there is insufficient information to determine the project's potential effects on the health and wellbeing of the Kaituna River and its tributaries, including the Ohaupara Stream, or its alignment with the vision, objectives and desired outcomes of the Kaituna River Document;
- iii. seeks further information on the potential effects of the project's construction, operation and associated infrastructure on the Kaituna River and its tributaries; and
- iv. recommends direct engagement with relevant iwi and hapū, support for any cultural impact assessments they consider necessary, and welcomes an opportunity for the applicant to present the proposal directly to the River Authority.

98. We have provided a copy of the comments received from Tapuika Iwi Authority, Raukawa Charitable Trust, and Te Maru o Kaituna River Authority at **Attachments 13, 14 and 15** respectively.

Consultation with departments

99. We sought advice from Te Puni Kōkiri and the Office of Treaty Settlements and Takutai Moana – Te Tari Whakatau regarding the relevant Māori groups, and have incorporated their views into this report.

Advice on whether it may be more appropriate to deal with the proposed approvals under another Act/s

100. Under section 18(2)(m), this report must include our advice on whether, due to any of the matters identified in section 18, it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.

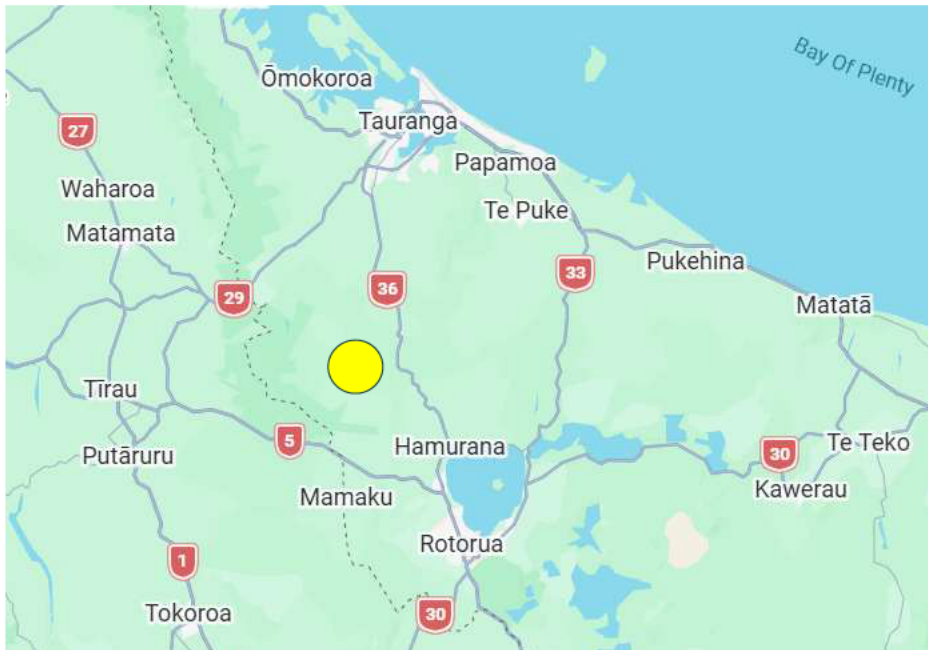
101. We do not consider there are any matters raised in this report which make it more appropriate for the proposed approvals to be authorised under another Act or Acts.

Attachment 1: Provisions of section 18 of the Fast-track Approvals Act 2024

Section	Information required	Paragraph reference in this report
18(1)	The Minister must, for a referral application, consider a report that is prepared and provided by the responsible agency in accordance with this section.	15, 16
18(2)(a)	Any relevant iwi authorities and relevant Treaty settlement entities	25, 29
18(2)(b)	Any Treaty settlements that relate to land, species of plants or animals, or other resources within the project area	41
18(2)(c)	The relevant principles and provisions in those Treaty settlements, including those that relate to the composition of a decision-making body for the purposes of the Resource Management Act 1991	42-92
18(2)(d)	Any recognised negotiation mandates for, or current negotiations for, Treaty settlements that relate to the project area.	31
18(2)(e)	Any court orders or agreements that recognise protected customary rights or customary marine title within the project area.	32, 93
18(2)(f)	Any applicant groups under the Marine and Coastal Area (Takutai Moana) Act 2011 that seek recognition of customary marine title or protected customary rights within the project area.	32, 93
18(2)(g)	Whether the project area would be within or adjacent to, or the project would directly affect, ngā rohe moana o ngā hapū o Ngāti Porou (and, if so, the relevant provisions of the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019).	33, 93
18(2)(h)	Whether the project area includes any taiāpure-local fisheries, mātaihai reserves, or areas that are subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996 (and, if so, who the tangata whenua are).	34, 94
18(2)(i)	Whether the project involves an activity that could be the subject of a determination under 23 (and, if so, who the owners of the land are).	36
18(2)(j)	If the proposed approvals include an approval described in any of section 42C(4)(a) to (d) (resource consent, certificate of compliance, or designation), (i) iwi authorities and groups that represent hapū that are parties to any relevant Mana Whakahono ā Rohe or joint management agreements.	38, 95

	(ii) The relevant principles and provisions in those Mana Whakahono ā Rohe and joint management agreements.	
18(2)(k)	Any other Māori groups with relevant interests.	39
18(2)(l)	A summary of— (i) comments received by the Minister after inviting comments from Māori groups under section 17(1)(d) and (e); (ii) any further information received by the Minister from those groups	96, 97
18(2)(m)	The responsible agency's advice on whether, due to any of the matters identified in this section, it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.	101
18(3)	In preparing the report required by this section, the responsible agency must consult relevant departments.	99
18(4)	The responsible agency must provide the report to the Minister not later than 20 working days after the date for providing comments under section 17(6).	N/A
18(5)	However, if the Minister requests further information about a referral application under section 20, the time period specified in subsection (4) ceases to run for the period of time specified in the request.	N/A

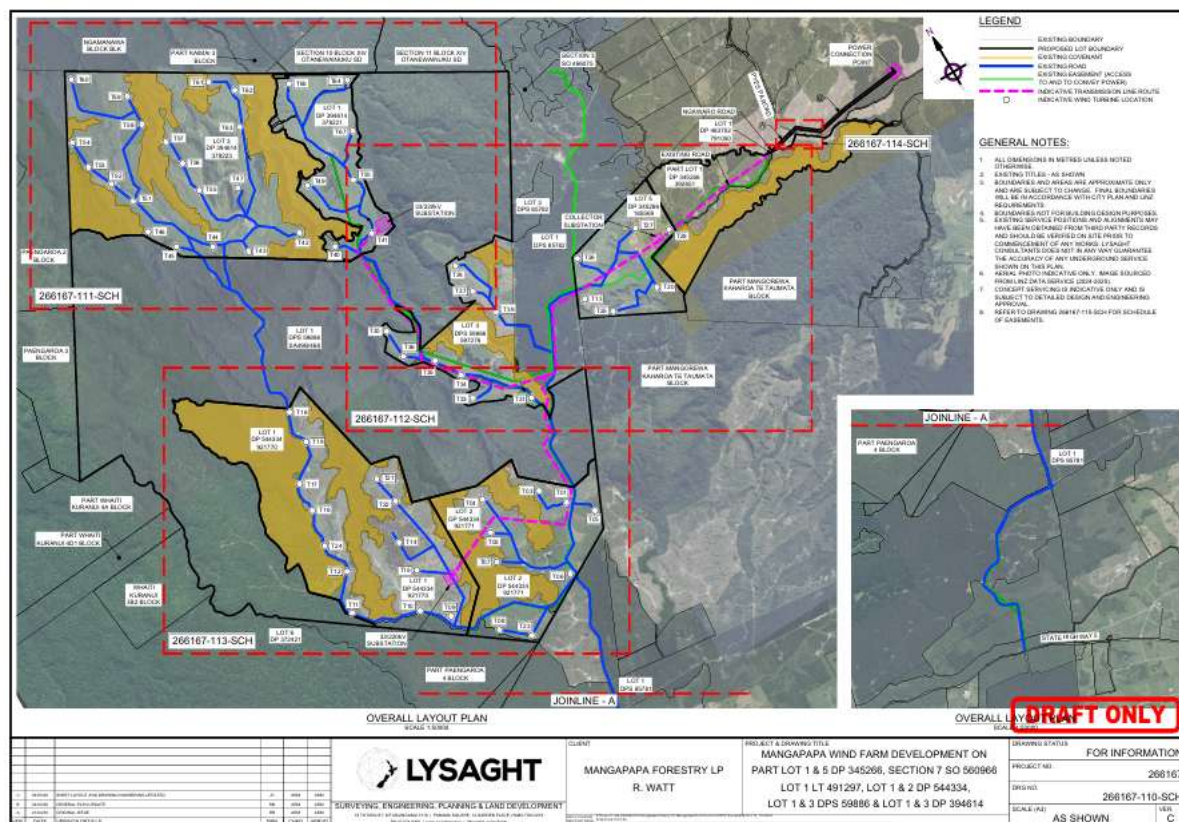
Attachment 2: Project location maps



Map 1. Location of proposed Mangapapa Wind Farm shown by yellow circle above.



Map 2. Local area – general location of proposed Mangapapa Wind Farm shown by red marking above.



Map 3. General layout of proposed Mangapapa Wind Farm.
Source: Mamaku Renewables Limited 2026

Attachment 3: List of relevant Māori groups

Name of group	Type of group (section of Act)
Ngā Hapū o Ngāti Ranginui Settlement Trust	Iwi authority (s18(2)(a)), Treaty settlement entity (s18(2)(a) – Ngā Hapū o Ngāti Ranginui Claims Settlement Act 2025)
Tapuika Iwi Authority Trust	Iwi authority (s18(2)(a)), Treaty settlement entity (s18(2)(a) – Tapuika Claims Settlement Act 2014).
Te Tāhuhu o Tawakeheimoa Trust	Treaty settlement entity (s18(2)(a) – Ngāti Rangiwewehi Claims Settlement Act 2014)
Te Maru o Ngāti Rangiwewehi Iwi Authority	Iwi authority (s18(2)(a))
Raukawa Settlement Trust	Iwi authority (s18(2)(a)), Treaty settlement entity (s18(2)(a) – Raukawa Claims Settlement Act 2014)
Ngāi Te Rangi Settlement Trust	Treaty settlement entity (s18(2)(a) – deed of settlement signed 14 December 2013)
Ngā Pōtiki a Tamapahore Trust	Iwi authority (s18(2)(a)), Treaty settlement entity (s18(2)(a) – deed of settlement signed 14 December 2013)
Te Rūnanga o Ngāi Te Rangi Iwi Trust	Iwi authority (s18(2)(a))
Tauranga Moana Iwi Collective Limited Partnership	Treaty settlement entity (s18(2)(a))
Te Maru o Kaituna River Authority	Treaty settlement entity (s18(2)(a))
Ngāti Hangarau Hapū Trust	Other Māori group with relevant interests (s18(2)(k))
Ngāi Tamarawaho	Other Māori group with relevant interests (s18(2)(k))
Mangorewa Kaharoa Te Taumata Trust	Other Māori group with relevant interests (s18(2)(k))

Deed plan for Mangorewa River statutory acknowledgement (Attachments schedule to Tapuika deed of settlement)



Excerpt from statement of association (Documents schedule to deed of settlement)

Mangorewa River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Te Maeoro a Taipō was a giant who would lay in wait below the small waihirere on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ohaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauana (a Tapuika hapū) puihi (high born woman) Kahukura. Some years after this event, when Tapuika were on their way to Paterere a female tāniwha was seen entering the Paraiti River from the Ohaupara, this tāniwha was regarded to be Kahukura, and is remembered in the expression "aue te iringa ote upoko o Kahukura" (Alas the hanging head of Kahukura), which hence forth was known as a pouririwai.

According to Tapuika it is at the confluence of the Ohaupara and Mangorewa rivers that the river becomes known as the Paraiti. In traditional times the Paraiti (Mangorewa) river was considered a tapu awa for Tapuika due to the number of urupa and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried. Piako was also a burial cave further downstream on the Paraiti. The burial ana of Te Pehu is at the eastern end of the pā. Site checks in 2005 by the Tapuika kōiwi kaitiaki confirmed the twenty kōiwi including children were undisturbed.

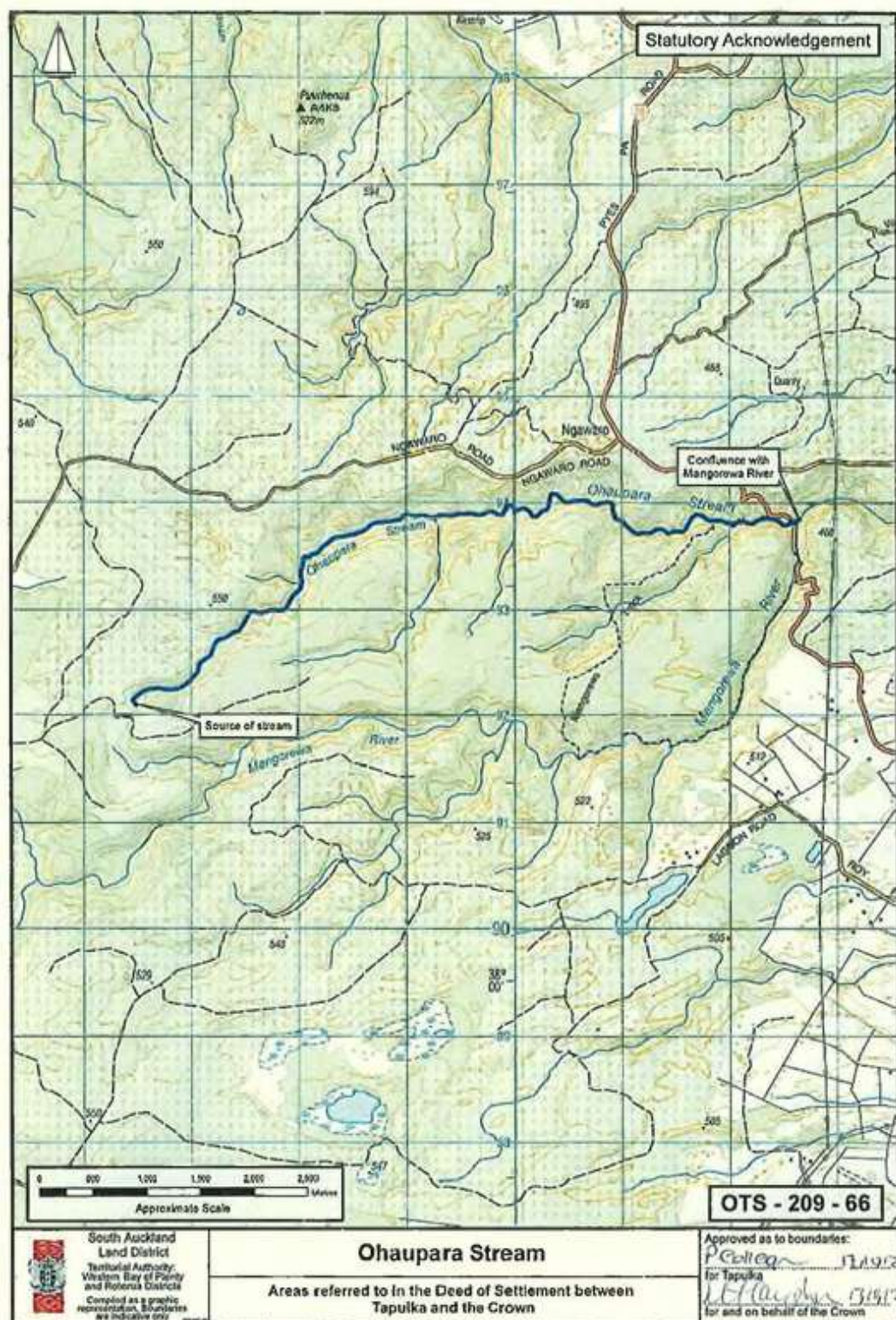
There are also numerous pā along the Paraiti (Mangorewa) River. At the confluence of the Kiwi stream and the Paraiti (Mangorewa) river is the pā maioro Te Whaititiri which looks down into the Mangorewa valley. Continuing downstream at the confluence of the Ruato stream and the Paraiti (Mangorewa) River is the well known Te Pehu pā. It is characterized by the number of limestone caves throughout the area which were used as a defensive system for the pā. A short distance downstream is Te Weta pā situated above the Paraiti (Mangorewa) River. Access onto the site was difficult as the narrow causeway was bounded on both sides by a steep drop down onto the stony river bed. A further difficulty was that the causeway was camouflaged and therefore indistinguishable from the surrounding forest. Te Weta was also similar to Te Pehu with limestone caves all over the site and used as a defensive system to confuse attacking tribes.

Kuratau was a kainga further downstream as the Paraiti (Mangorewa) river enters the Kaituna River. According to Tapuika traditions the kokowai growing on the banks on the River at Kuratau was reserved particularly for Tapuika. Kuratau was also a favoured area for catching ducks and shags as well as tuna heke.

The forest along the Paraiti (Mangorewa) River was a rich resource for the hapū of Tapuika including trees and plants used for building materials, tools, weaponry, rongoa, food and dyes. There was an abundance of birdlife along the river that provided for the people. The waters of the Paraiti (Mangorewa) River were abundant in eels, koura, inanga and kakahi. Kopuapatiki (deep pool of flounders) was a bend on the Paraiti (Mangorewa) River close to the river mouth, named for the river flounder that were unique to this river. Ngāti Kuri and Ngāti Marukukere hapū of Tapuika were able to snare the flounder all year round. For the hapū of Tapuika the retention of the special status of this awa and the reclaiming of its name remains a high priority.

The entire document can be found at this link (from page 5): [Tapuika Deed of Settlement Schedule - Documents 16 Dec 2012](#)

Deed plan for Ohaupapa Stream statutory acknowledgement (Attachments schedule to Tapuika deed of settlement)



Excerpt from statement of association (Documents schedule to Tapuika deed of settlement)

Ohaupara Stream (as shown on deed plan OTS-209-66)

The Ohaupara Stream marks the boundary between the Mangorewa – Kaharoa and Taumata lands. In ancient times the Ohaupara Stream was renowned for the number and variety of birdlife such as kereru, tui and kiwi whose feeding area was in close proximity to the stream. It was a favoured patunga manu (bird hunting) area particularly for kereru with snaring rights fiercely contested between various hapū and iwi living nearby.

According to Tapuika traditions when the demi-god Maui Tiketike a Taranga descended into Hine-nui-te-po (the underworld), he assumed the form of the kereru carrying with him his mother Taranga's tatua (belt) around his neck and maro (apron) around his chest. This is the reason why the kereru has a dark plumage around its neck and a white breast.

Taherekahakaha was a nohonga, patunga kereru (kereru hunting) area beside the Ohaupara Stream occupied during the kereru snaring season in autumn when the kereru were fat from feasting on the berries of the miro, rimu, maire, and matai trees which once grew profusely around the Ohaupara Stream. Tapuika knew that after eating on the berries the Kereru would become thirsty and head for the stream. The men would go out at dawn and set the waka kereru (kereru snares) filling it with water from the stream. The kereru would come down to the stream and drink the water in the waka kereru placing their head through the flax noose which then tightened.

Te Taiki was the name of the Tapuika customary kiore runs which commenced at Taherekahakaha and continued to Opoutihi. There is a Tapuika taiaha movement that is based on the movements of the kiore during these kiore runs.

At the confluence of the Ohaupara Stream and the Mangorewa River is Te Taita. The name Te Taita refers both to the surrounding land and to the pakanga (battle) site there. According to Tapuika the Paraiti (Mangorewa) River commences at Te Taita and continues downstream until it empties into the Kaituna River at Kuratau.

The entire document can be found at this link (from page 5): [Tapuika Deed of Settlement Schedule - Documents 16 Dec 2012](#)

Section 18 Report – Application FTAA-2605-1231 Mangapapa Wind Farm



Excerpt from statement of association (Documents schedule to deed of settlement)

Te Rerenga Stream

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway are Tamitami and Kahukura.

The full name given by Tapuika to the Te Rerenga Stream is Te Rerenga Wairua o Kahukura. Kahukura was the great grand-daughter of Tauana the eponymous ancestor of the Tapuika hapū Ngāti Tauana who was killed by a party travelling through the area. This led to her brothers seeking support from their Te Arawa whanaunga to obtain utu (revenge) for her death.

Te Rerenga Stream commences from an underground waterway within the vicinity of Ngawaro. It flows east to Te Manga o Ngākōhua in the Taumata Reserve where a wāhi tapū site was marked by a tipua (giant) solitary karaka tree. This tipua marked the western most boundary of the tūpuna Ngākōhua, the matāmua (eldest son) of the rangatira Ruangutu who held extensive lands throughout the Takapū o Tapuika during the 15th Century. Continuing in a north east direction above the Te Rerenga stream is the mahinga kai plantation of Ngāti Tauana known as Te Hunua. This area marked the boundary between Ngāti Tauana and a neighbouring hapū.

Continuing on along the Te Rerenga Stream is the pā kainga of the Tapuika hapū Ngāti Totokau called Ngātokaturua located above the stream within close proximity of the Whataroa Conservation area. This area was a favoured place for the customary harvest of tuna heke when the adult tuna would begin their migration to the sea during Ngāhuru (autumn). In preparation for the harvesting of the tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and the eels hung on rails of mānuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna dried eels were a delicacy that could be stored and eaten at a later time. Amawake was the name of the mahinga kai plantation of Ngātokaturua.

As the river journeys east the Te Rerenga Stream flows past the location of the Tapuika pā Kaiakatia which was occupied by Ngāti Totokau in the Whataroa area. Food resources from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress) supplemented with kumara and aruhe.

The Te Rerenga Stream continues past the northern end of Te Matai Forest. Located below the Te Rerenga Stream in a north west direction is the Pukehunu pā of the Ngāti Tūheke rangatira Paora Paruhi. Pukehunu pā was a renowned taunga ika or eeling place with many pā tuna (eeling weirs). The mahinga kai beside the stream was specific to those that took part in the trapping of the tuna.

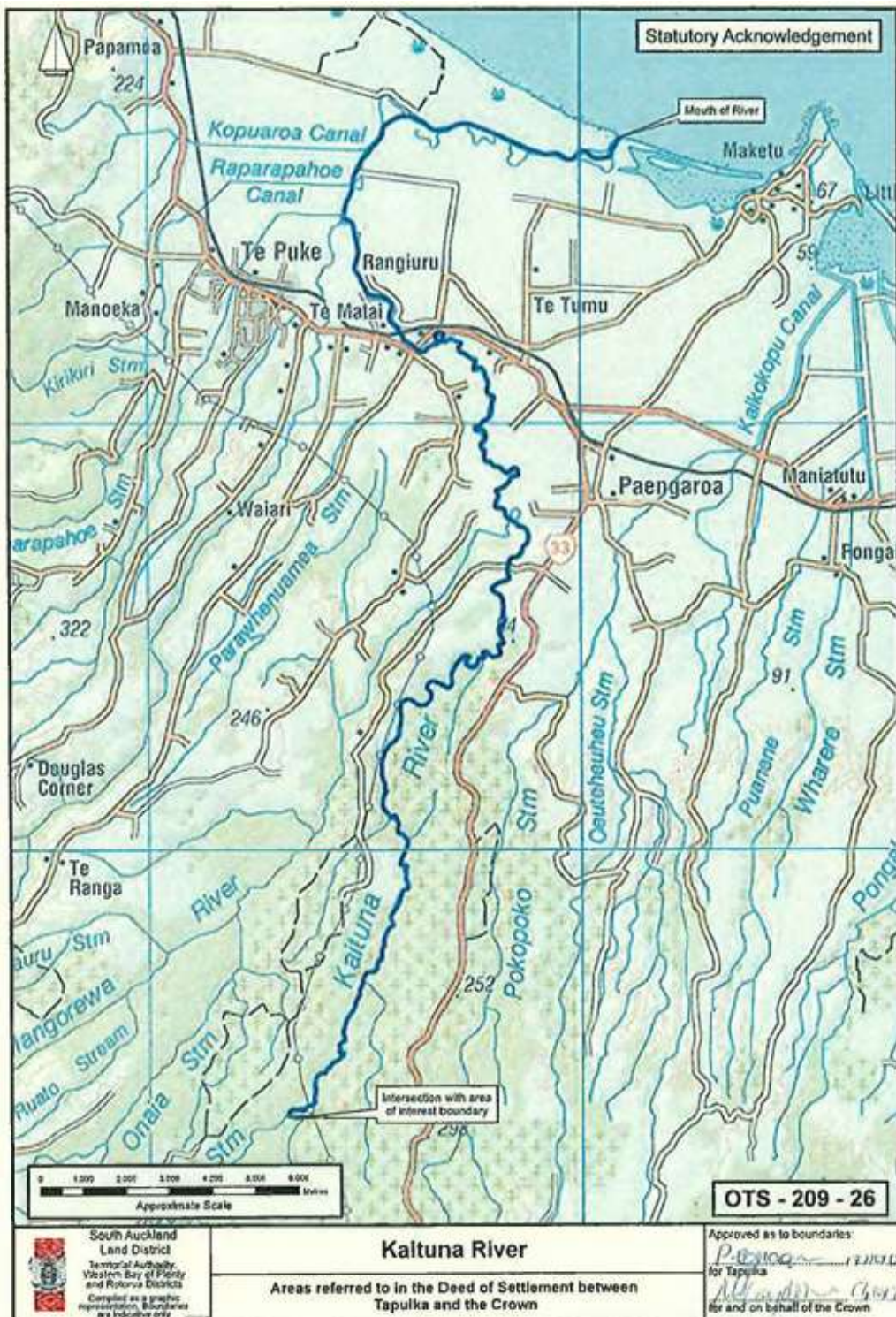
A short distance from Pukehunu is Te Waikōkō Tamateranini. Tamateranini was an important ancestor of Ngāti Tauana, who named this portion of the stream after the sound of the water as it raced over the rocks there. As the Te Rerenga Stream continues to flow through the Whakauma Block it becomes known to Tapuika as the Ōturuturu Stream.

There are two significant tohu on the Ōturuturu (Te Rerenga) Stream here. Te Waitakahi o Tamateranini (the trampling of water) marks the ritual performed by Tamateranini to confirm his occupation of the area as a taonga māpuna (prized possession). Te Waitohi o Tamateranini (the sprinkling of water) is the customary ritual used by Tamateranini to clear the land of negative influences with karakia and water.

Continuing north above the Ōturuturu (Te Rerenga) stream is Kihikihi, a pā maioro or fortified pā of the Ngāti Totokau (a Tapuika hapu) rangatira Te Matahi. The name of the whare he resided in was Te Arorangi. The mahinga kai was also known as Kihikihi but was situated a short distance from the pā beside the stream where the terrain was more fertile. The Ōturuturu (Te Rerenga) stream continues north until it meets the Mangatoi stream where it becomes known as the Waiari.

The entire document can be found at this link (from page 5): [Tapuika Deed of Settlement Schedule - Documents 16 Dec 2012](#)

**Deed plan for Kaituna River statutory acknowledgement and deed of recognition
(Attachments schedule to Tapuka deed of settlement)**



Attachment 5: Ngāti Rangiwehi statutory acknowledgements and statements of association from the Ngāti Rangiwehi deed of settlement

Deed plan for Mangorewa River statutory acknowledgement (Attachments schedule to Ngāti Rangiwehi deed of settlement)



Excerpt from statement of association (Documents schedule to Ngāti Rangiwewehi deed of settlement)

Mangorewa River (as shown on deed plan OTS-209-47)

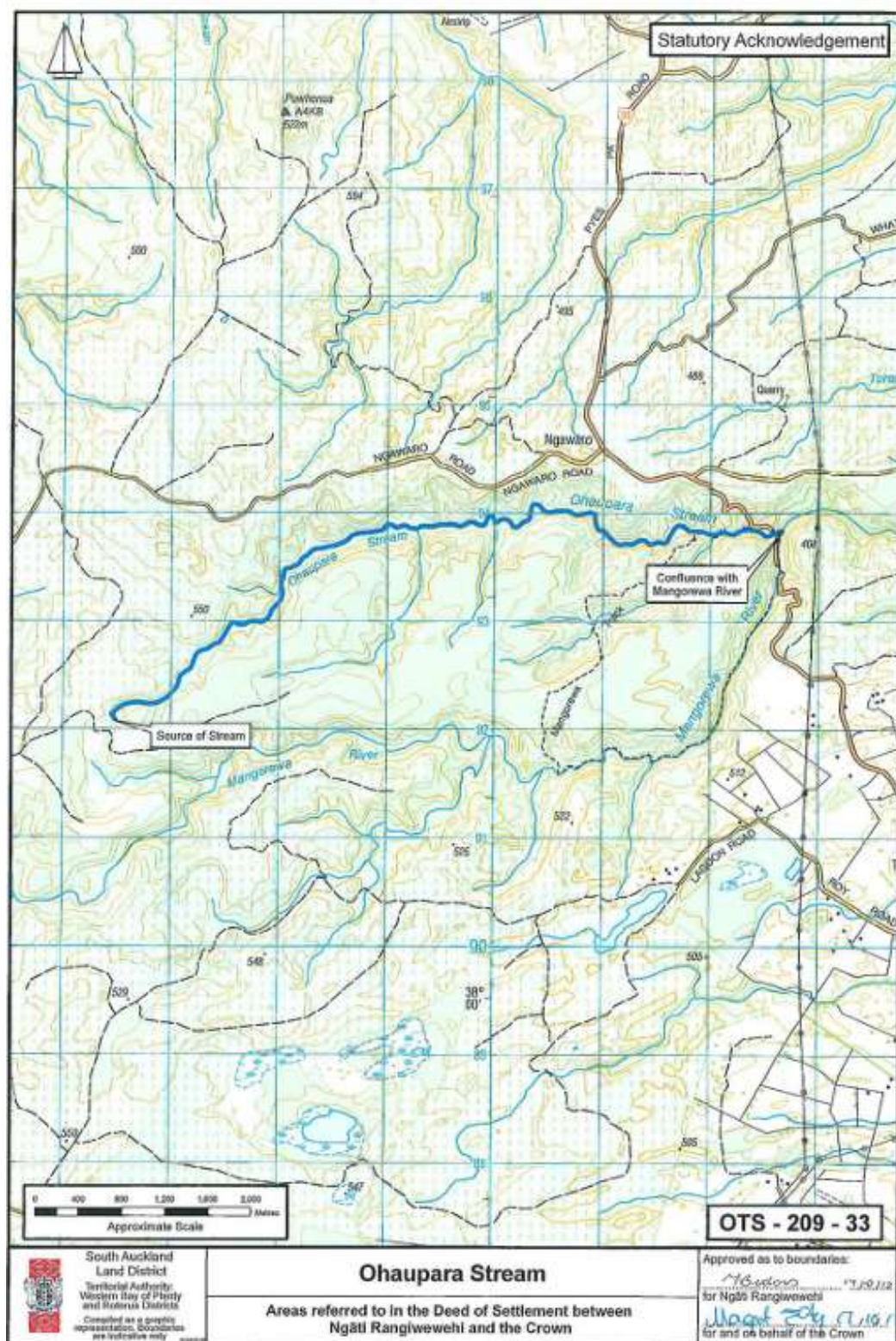
To Ngāti Rangiwewehi, the Mangorewa River is a living entity and comprises its waters, banks, bed, and its streams, tributaries, fisheries, vegetation, wetlands, springs, water column as well as its metaphysical being with its own mauri. It springs from the head waters of Mangorewa Te Taumata situated in the area known to Ngāti Rangiwewehi as Te Riu o Kereru. Later, the Mangorewa River meets up with and absorbs the Ohaupara Stream and eventually converges with the Kaituna River before dispersing out to sea. This watery corridor provides Ngāti Rangiwewehi with a transport route, along and into the fertile and lush land that hugs the water's course.

The Mangorewa River plays an important role in sustaining Ngāti Rangiwewehi, physically and spiritually. It is profoundly rich in food and resources including koura, eel, and native fish. According to a tribal historian Hutana Pokenui, the Mangorewa River, and the open ground surrounding the river banks, was a popular "fern ground" where the much sought-after aruhe was cultivated and harvested in quantity. There were cultivations at the eastern end of the Mangorewa River banks as far as the Waioto Stream. Additional cultivations ran along either side of the Mangorewa River beginning at the heads where the historic pā site Nonamahorohoro was built.

Ngāti Rangiwewehi considers that the values of mana, whakapapa, tapu, and mauri are central to their relationship with their waterways. Mana defines the kaitiakitanga responsibilities of Ngāti Rangiwewehi, within which Ngāti Rangiwewehi is charged with protecting the mauri or life force of their waterways. Whakapapa defines the genealogical relationship while tapu describes the sacredness or purity of the relationship between Ngāti Rangiwewehi and its waterways including the Mangorewa River. These values remain important to Ngāti Rangiwewehi today.

The entire document can be found at this link (from page 2): [Ngati-Rangiwewehi-Documents-Schedule-16-Dec-2012-v2.pdf](#)

Deed plan for Ohaupapa Stream statutory acknowledgement (Attachments schedule to Ngāti Rangiwewehi deed of settlement)



Excerpt from statement of association (Documents schedule to Ngāti Rangiwewehi deed of settlement)

Ohaupara Stream (as shown on deed plan OTS-209-33)

The Ngāti Rangiwewehi people settled into their pā along the reaches of the Ohaupara Stream. They utilized the resources of the Ohaupara Stream as it followed its course to join the Mangorewa River.

The Ohaupara Stream had been a rich source of native species of eels, kokopu and koaro. Its banks provided many other types of food resources for the Ngāti Rangiwewehi people for several generations. From their pā Ngāti Rangiwewehi people cultivated the many varieties of rare plants that grew along the river-banks and other plants including riwai, (potato), wild cabbage and maize. Along the banks many variety of plants such as toetoe, aruhe, kiekie, harakeke, manuka, kanuka and a whole host of the different species of flora that were used for medicinal, weaving, building, thatching, dyeing and food purposes. Other varieties of rare and valuable flora and fauna were utilized for trade with the people of the coastal area.

Ngāti Rangiwewehi hunted birds and fished along the reaches of the Ohaupara Stream. The stream abounded in eel and other native fish species including an abundance of water fowl. The bush on either side of the stream was likewise full of birds and the people lived well due to the plentiful resources. The people used certain areas of the stream for performing tohi rites (baptismal rites). They also used certain areas to clean the bodies of the dead prior to burial.

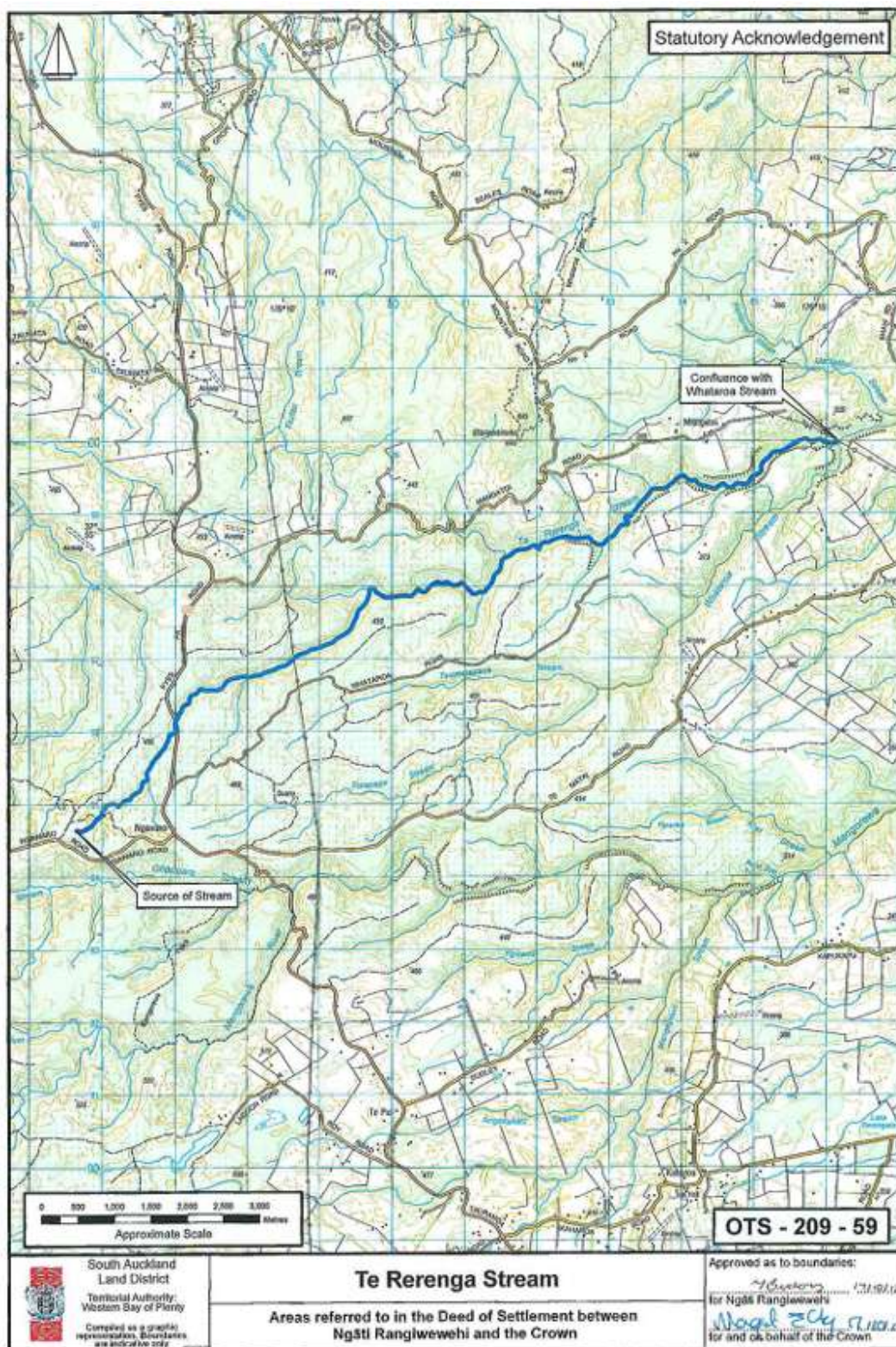
The Ngāti Rangiwewehi people owned a wide range of taonga made from the plants sourced from the river banks. The taonga include flax kits, mats (whariki) and cloaks made from the rare vegetation that grew along the banks. To this day, the banks of the Ohaupara Stream still provide unique raw materials necessary for weaving, building thatching and dyeing.

The values arising from that traditional and historical association are values consistent with the protection of that history, culture and tradition, the protection of the water quality, the protection of the natural resources and environment, the protection of the aesthetic beauty of the place. Ngāti Rangiwewehi people were very much conservation conscious and they regularly placed rahui (Restrictions) on areas of the stream to allow the rejuvenation of their valuable resources.

Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Rangiwewehi with the land. Along the Ohaupara stream rare birds were numerous. The melodious sounds of New Zealand birds could be heard here: the noble and harmonious Bellbirds (Tui) solemn Morepork (Ruru), proud, plump native wood pigeon (Kereru) and the North Island Brown Kiwi.

The entire document can be found at this link (from page 2): [Ngati-Rangiwewehi-Documents-Schedule-16-Dec-2012-v2.pdf](#)

Deed plan for Te Rerenga Stream statutory acknowledgement (Attachments schedule to deed of settlement)



Excerpt from statement of association (Documents schedule to deed of settlement)

Te Rerenga Stream (as shown on deed plan OTS-209-59)

The Ngāti Rangiwewehi people settled into their pā along the reaches of Te Rerenga stream which flows through the area Ngāti Rangiwewehi calls Te Riu o Kereru.

Te Rerenga Stream had been a rich source of native species of eels, kokopu koaro and an abundance of water fowl. The banks of the river provided a wide range of food sources for the Ngāti Rangiwewehi people for several generations. From their pā Ngāti Rangiwewehi people cultivated many varieties of rare plants that grew along the banks of the stream and also planted riwai (potato) wild cabbage and maize along the banks of the stream. The toetoe, aruhe, kiekie, harakeke, manuka, kanuka and other different species of flora used for medicinal, weaving, building, thatching, dyeing and food purposes also grew along the river banks. Other varieties of rare and valuable flora and fauna were utilized for trade with the people of the coastal area.

Te Rerenga Stream is an area rich in the traditional history of the Ngāti Rangiwewehi Iwi. The Rangiwewehi stronghold Toariri Pā once stood where the Mangakopiko and Te Rerenga Streams meet; and the construction of original roadway from Te Rerenga Stream to the Mangapouri was only made possible by the agreement of the Ngāti Rangiwewehi people. This road enabled Ngāti Rangiwewehi to make greater use of the Te Rerenga Stream and it was used as a trade route to the coast.

The values arising from that traditional and historical association are values consistent with the protection of that history, culture and tradition, the protection of the water quality, the protection of the natural resources and environment, the protection of the aesthetic beauty of the place. Ngāti Rangiwewehi people were very much conservation conscious and they regularly placed rahui (Restrictions) on areas allowing the rejuvenation of their valuable resources.

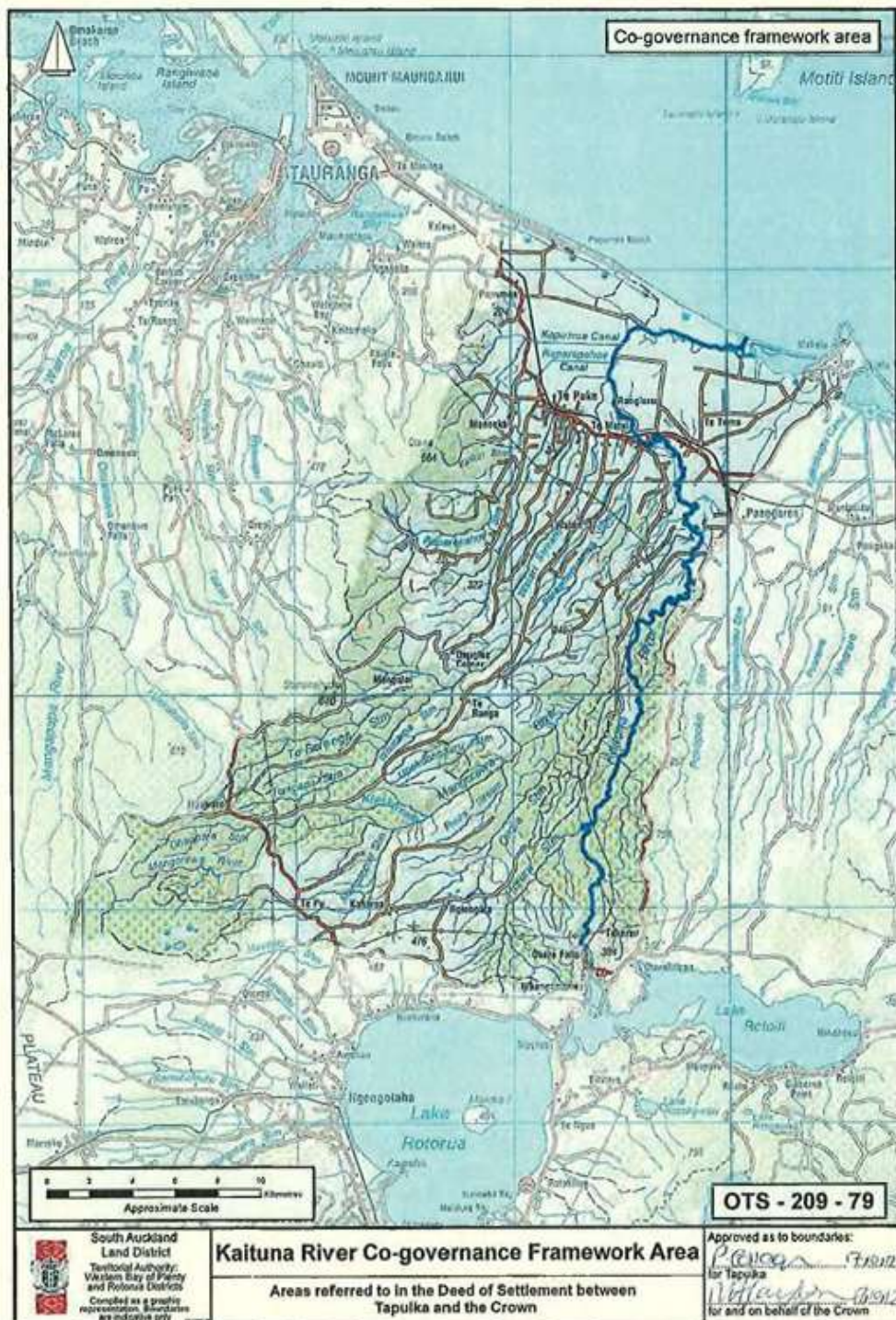
Ngāti Rangiwewehi considers that the values of mana, whakapapa, tapu, and mauri are central to their relationship with their waterways. Mana defines the kaitiakitanga responsibilities of Ngāti Rangiwewehi, within which Ngāti Rangiwewehi is charged with protecting the mauri or life force of their waterways. Whakapapa defines the genealogical relationship while tapū describes the sacredness or purity of the relationship between Ngāti Rangiwewehi and its waterways including the Te Rerenga Stream. These values remain important to Ngāti Rangiwewehi today.

Along the Te Rerenga Stream rare birds were numerous. The melodious sounds of New Zealand birds could be heard here: the noble and harmonious Bellbirds (Tui), the solemn Morepork (Ruru), proud, plump native wood pigeon (Keruru) and the North Island Brown Kiwi.

The entire document can be found at this link (from page 2): [Ngati-Rangiwewehi-Documents-Schedule-16-Dec-2012-v2.pdf](#)

Attachment 6: Kaituna River redress area

Deed plan of the Kaituna River Co-governance Framework area (Attachments schedule to the Tapuika deed of settlement)



Attachment 7: Kaituna River document, Kaituna He Taonga Tuku Iho – A Treasure Handed Down

Attachment 8: Excerpts from Tauranga Moana Iwi Collective deed (legislative matters schedule) regarding Tauranga Moana Framework

RESOURCE CONSENT PROCESS

- 3.8 The collective legislation will provide that:
- 3.8.1 paragraphs 3.8.2 to 3.8.8 apply only to applications to the Bay of Plenty Regional Council for resource consent for any activity referred to in sections 12, 13, 14, 15(1)(a) and (b), 15A and 15B of the Resource Management Act 1991 in relation to waters within Tauranga Moana;
 - 3.8.2 not less than quarterly, the Bay of Plenty Regional Council must provide the Tauranga Moana Governance Group with resource consent activity reports;
 - 3.8.3 no later than 5 business days after receiving an application for resource consent referred to in paragraph 3.8.1, the Bay of Plenty Regional Council must provide Tauranga Moana iwi and hapū with a complete physical or electronic copy of the application unless, within that time, the Bay of Plenty Regional Council has:
 - (a) returned the application to the applicant pursuant to section 88(3) of the Resource Management Act 1991; or
 - (b) made a determination under section 91(1) of the Resource Management Act 1991 to defer the application;
 - 3.8.4 to avoid doubt:
 - (a) the requirements of paragraphs 3.8.2 and 3.8.3:
 - (i) do not confer affected person status on the Tauranga Moana Governance Group or Tauranga Moana iwi and hapū; but
 - (ii) do not affect any entitlement of Tauranga Moana iwi and hapū to:
 - (I) make a submission to the Bay of Plenty Regional Council about an application for a resource consent in accordance with section 96 of the Resource Management Act 1991; or
 - (II) otherwise participate in any resource consent hearing process;
 - (b) compliance by the Bay of Plenty Regional Council with paragraphs 3.8.2 and 3.8.3 does not amount to a decision that the Tauranga Moana Governance Group or Tauranga Moana iwi and hapū, or any of them has or does not have affected person status; and
 - (c) any decision by the Bay of Plenty Regional Council as to whether the Tauranga Moana Governance Group or Tauranga Moana iwi and hapū are affected persons must be made in accordance with section 95E of the Resource Management Act 1991; and

- 3.8.5 at least once every two years the Bay of Plenty Regional Council and the Tauranga Moana Governance Group must jointly establish a working party to develop and/or review criteria and policies for procedural matters related to resource consent applications, such as:
- (a) pre-application processes;
 - (b) section 87D (request that an application be determined by the Environment Court rather than the consent authority);
 - (c) section 88(3) (incomplete application for resource consent);
 - (d) section 91 (deferral pending additional consents);
 - (e) section 92 (requests for further information);
 - (f) section 95 to 95F (notification of applications for resource consent); and
 - (g) processes consistent with the requirements of the Resource Management Act 1991 for engaging with Tauranga Moana iwi and hapū;
- 3.8.6 when developing or reviewing criteria, the working party established under paragraph 3.8.5 must consult with Tauranga Moana iwi and hapū;
- 3.8.7 to avoid doubt:
- (a) the criteria developed and agreed under paragraph 3.8.5:
 - (i) are additional to, and must not derogate from, the existing criteria to be applied by the Bay of Plenty Regional Council under the Resource Management Act 1991;
 - (ii) do not impose any requirement on a consent authority to change, cancel or review consent conditions; and
 - (iii) must not be inconsistent with the requirements of the Resource Management Act 1991; and
 - (iv) must meet the requirements of natural justice; and
 - (b) the working party established under paragraph 3.8.5 may agree not to propose criteria additional to the existing criteria to be applied by the Bay of Plenty Regional Council under the Resource Management Act 1991; and
- 3.8.8 if requested by the Tauranga Moana Governance Group, the Bay of Plenty Regional Council may consider establishing a working party for the purposes of paragraph 3.8.5 more frequently than once every two years if it is reasonably practicable to do so having regard to:
- (a) the number and frequency of such requests received from the Tauranga Moana Governance Group; and
 - (b) the time and cost involved in complying with the request.

RESOURCE CONSENT HEARING COMMISSIONERS

3.9 The collective legislation will provide that:

- 3.9.1 paragraphs 3.9.2 to 3.9.7 apply only to applications to the Bay of Plenty Regional Council for resource consent for any activity referred to in sections 12, 13, 14, 15(1)(a) and (b), 15A and 15B of the Resource Management Act 1991 in relation to waters within Tauranga Moana;
- 3.9.2 the Tauranga Moana Governance Group must establish and maintain a register of persons who:
 - (a) are qualified Resource Management Act 1991 decision-makers; and
 - (b) have been appointed to the register by Tauranga Moana iwi and hapū;
- 3.9.3 if a hearing is to be held under the Resource Management Act 1991 in relation to an application for resource consent referred to in paragraph 3.9.1 (other than a hearing solely in relation to objections under section 357 of the Resource Management Act 1991) the Bay of Plenty Regional Council must:
 - (a) as soon as practicable serve notice on the Tauranga Moana Governance Group that a hearing is to be held;
 - (b) exercise its power under section 34A(1) of the Resource Management Act 1991 to delegate its functions, powers and duties required to hear and decide the application to one or more commissioners; and
 - (c) appoint as the commissioner or commissioners:
 - (i) only persons who are qualified Resource Management Act 1991 decision-makers; and
 - (ii) at least one person whose name appears on the register established and maintained by the Tauranga Moana Governance Group under paragraph 3.9.2;
- 3.9.4 a person must not be appointed as a commissioner, or continue to be a commissioner referred to in paragraph 3.9.3(b) or paragraph 3.9.9:
 - (a) if that person:
 - (i) is or becomes a party or the parent, child, spouse, civil union partner, or de facto partner of a party in the proceeding before commissioner or commissioners;
 - (ii) has or develops a relationship or connection with a party in the proceeding before commissioner or commissioners that is or may be in conflict with the person's duties and responsibilities as a commissioner;
 - (iii) has or acquires a financial interest in, or is or becomes a director, officer, member, or trustee of, a party in the proceeding before the commissioner or commissioners;

- (iv) has an interest in, or connection with, the subject-matter of the proceeding before the commissioner or commissioners of such a nature that any decision in which that person participated would be, or would have the appearance of being, improperly influenced by the interest or connection;
 - (v) is affected by some other interest or duty that is or may be in conflict with the person's duties and responsibilities as a commissioner; or
 - (vi) without limiting the application of sub-paragraphs (i) to (iv) of paragraph (a) of paragraph 3.9.4, would be prohibited under section 6 of the Local Authorities (Members' Interests) Act 1968 from voting on or taking part in the discussion of any matter before commissioner or commissioners; or
 - (b) if there are grounds upon which a fair minded observer might reasonably apprehend that that person:
 - (i) has predetermined the outcome of the application; or
 - (ii) is biased;
- 3.9.5 the following circumstances do not, of themselves, disqualify a person under paragraph 3.9.4 or any rule of law from being appointed as a commissioner:
- (a) the person is a ratepayer;
 - (b) the person is a member of a local authority;
 - (c) the person is descended from an ancestor of an iwi or hapū; or
 - (d) the, social, cultural or spiritual values of any iwi or hapū are, or may be considered:
 - (i) relevant to the subject-matter of the proceeding before the commissioner or commissioners; or
 - (ii) reflected in the person's membership of the commissioner or commissioners;
- 3.9.6 if a question arises as to whether a person is ineligible to be appointed as a commissioner, or continue to be a commissioner, under paragraph 3.9.4, the Bay of Plenty Regional Council may refer the question to the Tauranga Moana Governance Group which may provide advice and guidance to the Bay of Plenty Regional Council to assist the Bay of Plenty Regional Council to determine whether a person is ineligible;
- 3.9.7 the requirements of paragraph 3.9.3 will not apply if:
- (a) no-one has been appointed by Tauranga Moana iwi and hapū to the register established and maintained by the Tauranga Moana Governance Group under paragraph 3.9.2; or

- (b) there is no person on the register established and maintained by the Tauranga Moana Governance Group under paragraph 3.9.2 who is eligible to be appointed as a commissioner under paragraphs 3.9.3(b) or 3.9.9; or
 - (c) the Tauranga Moana Governance Group has, in respect of a particular hearing, waived in writing the requirements of paragraph 3.9.3;
- 3.9.8 if an application for resource consent is lodged with the Environment Protection Authority under section 145 of the Resource Management Act 1991, and a direction is made under section 147(1)(c) to refer the matter to Bay of Plenty Regional Council, then paragraph 3.9.3 will apply; and
- 3.9.9 if a request is made under section 100A of the Resource Management Act 1991 for the Bay of Plenty Regional Council to delegate its functions, powers and duties required to hear and decide an application for resource consent referred to in paragraph 3.9.1 to a commissioner or commissioners, then the commissioner (if the delegation is to a single commissioner) or at least one commissioner (if the delegation is to more than one commissioner) must be a qualified Resource Management Act 1991 decision-maker whose name appears on the register established and maintained by the Tauranga Moana Governance Group under paragraph 3.9.2.

NGĀ TAI KI MAUAO - THE TAURANGA MOANA FRAMEWORK DOCUMENT

Purpose

- 3.14 The collective legislation will provide that the purpose of Ngā Tai ki Mauao (the Tauranga Moana framework document) is to contribute to achieving the purpose of the Tauranga Moana Governance Group by identifying a vision, objectives and desired outcomes for Tauranga Moana.

Content

- 3.15 The collective legislation will provide that Ngā Tai ki Mauao (the Tauranga Moana framework document):
 - 3.15.1 must include provisions that:
 - (a) the Tauranga Moana Governance Group considers are relevant to and further the purpose of Ngā Tai ki Mauao (the Tauranga Moana framework document);
 - (b) identify the significant environmental management issues for Tauranga Moana from the perspective of the Tauranga Moana Governance Group;
 - (c) identify and reflect iwi and hapū values and mātauranga Māori relating to Tauranga Moana; and
 - (d) describe objectives to achieve the purpose of Ngā Tai ki Mauao (the Tauranga Moana framework document), which, without limitation, may include objectives for:

- (i) preserving and improving the natural character and heritage of the Tauranga Moana environment;
 - (ii) integrating and co-ordinating the management of natural, historical and traditional resources within Tauranga Moana;
 - (iii) providing for the relationship of Tauranga Moana iwi and hapū and their culture and traditions with Tauranga Moana and protecting and enhancing those characteristics of the Tauranga Moana environment that are of special value to Tauranga Moana iwi and hapū;
 - (iv) maintaining and improving indigenous biological diversity and the biological diversity of the aquatic environment of Tauranga Moana;
- 3.15.2 must only include provisions that are consistent with the purpose of Ngā Tai ki Mauao (the Tauranga Moana framework document); and
- 3.15.3 will not apply to any part of Tauranga Moana which is a customary marine title area in respect of which a planning document prepared by a customary marine title group under section 85 of the Marine and Coastal Area (Takutai Moana) Act 2011 has effect.

Relationship to Resource Management Act 1991 planning documents

- 3.16 The collective legislation will provide that:
- 3.16.1 when preparing, reviewing, varying or changing the Bay of Plenty regional policy statement, the Bay of Plenty Regional Council must recognise and provide for Ngā Tai ki Mauao (the Tauranga Moana framework document);
- 3.16.2 the obligation under paragraph 3.16.1:
- (a) applies each time the Bay of Plenty Regional Council prepares, reviews, varies or changes the Bay of Plenty regional policy statement;
 - (b) does not apply to a review, variation or change that does not relate to Tauranga Moana;
 - (c) is deemed to have been satisfied if the contents of Ngā Tai ki Mauao (the Tauranga Moana framework document) relating to the resource management issues of the region:
 - (i) are already recognised and provided for in the Bay of Plenty regional policy statement; or
 - (ii) in relation to the content of the Bay of Plenty regional policy statement, have been considered by the Bay of Plenty Regional Council or the Environment Court within the previous two years; and
 - (d) applies only to the extent that:
 - (i) the contents of Ngā Tai ki Mauao (the Tauranga Moana framework document) relate to the resource management issues of the region which are within the scope of the regional policy statement; and
 - (ii) complying with the obligation is the most appropriate way of achieving the purpose of the Resource Management Act 1991, having regard to efficiency and effectiveness and the matters set out in section 32(4) of the RMA; and

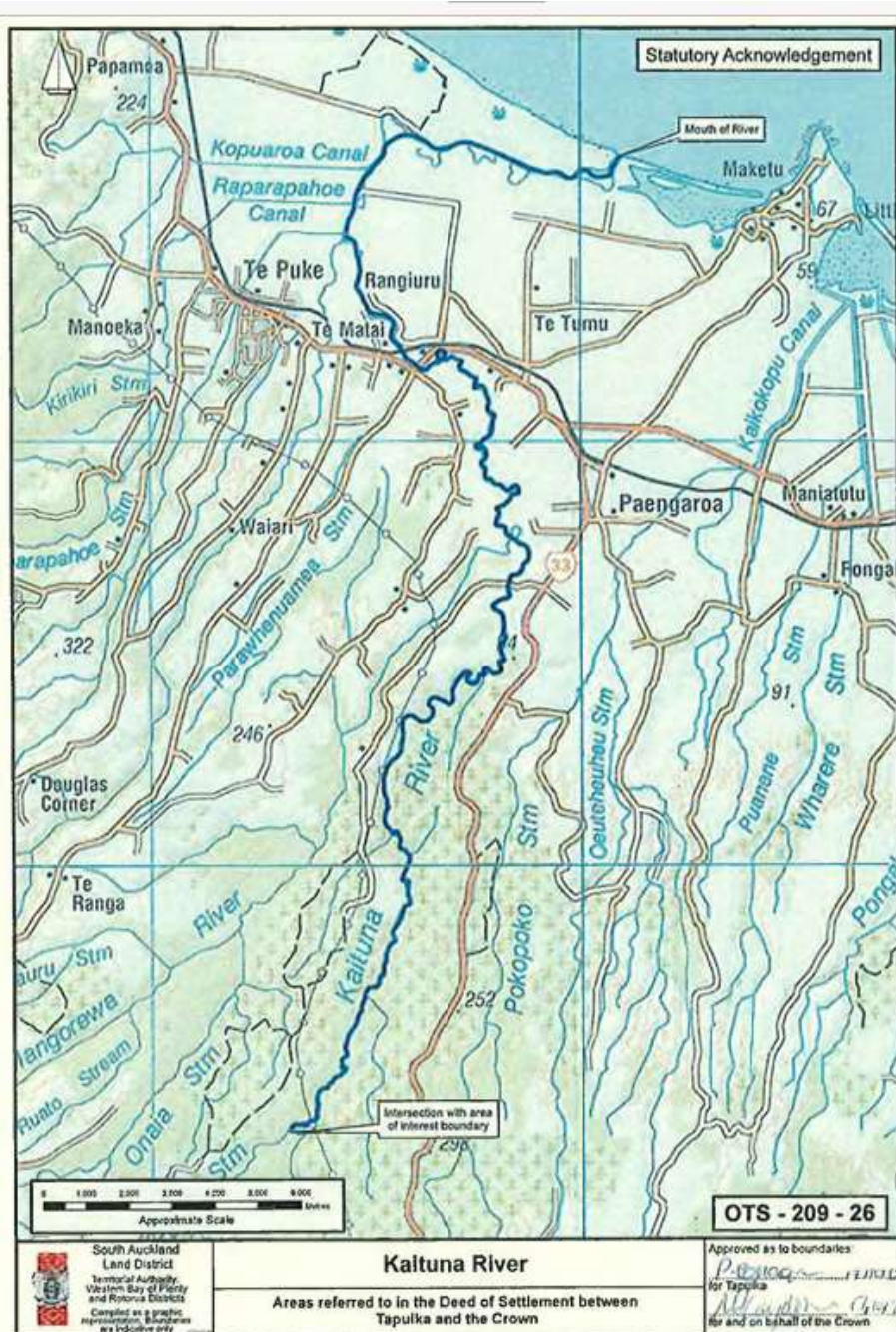
- (e) to avoid doubt, must be carried out in accordance with:
 - (i) the requirements of the Resource Management Act 1991 relating to processes for the preparation, review or change of a Resource Management Act 1991 planning document including, without limitation, the requirement to carry out an evaluation under section 32 of that Act; and
 - (ii) the requirements and procedures in Schedule 1 of the Resource Management Act 1991;

3.16.3 until such time as the obligation under paragraph 3.16.1 is complied with, where a consent authority is processing or making a decision on an application for resource consent within the areas marked "A" and "B" on the Tauranga Moana framework plan in the attachments, that consent authority must have regard to Ngā Tai ki Mauao (the Tauranga Moana framework document) if:

- (a) the contents of Ngā Tai ki Mauao (the Tauranga Moana framework document) relate to the resource management issues of the region or district;
- (b) complying with the obligations is consistent with the purpose of the Resource Management Act 1991; and
- (c) the consent authority considers that section 104(1)(c) applies to Ngā Tai ki Mauao (the Tauranga Moana framework document).

The entire document can be found here (from page 4): [Tauranga Moana Iwi Collective Deed - Legislative matters 21 Jan 2015](#)

**Deed plan for Kaituna River statutory acknowledgement and deed of recognition
(Attachments schedule to Tapuika deed of settlement)**



Attachment 9: Excerpt regarding statutory authorisations from Te Kaitaka a Whakatauterangi (conservation relationship agreement) in the Tapuika deed of settlement

6. STATUTORY AUTHORISATIONS

- 6.1 The strategic objectives for the relationship will guide the parties to determine appropriate engagement on Statutory Authorisations within the Tapuika Agreement Area.
- 6.2 As part of these strategic objectives, the Governance Entity and the Department will identify categories of statutory authorisations that may impact on the cultural, traditional and/or historic values of Tapuika. These categories will be reviewed on a continuing basis. In the identified categories the Department will advise and encourage all prospective applicants within the Tapuika Agreement Area to consult with the Governance Entity before filing their application. The Department will also consult the Governance Entity at an early stage on such categories of authorisations or renewal of authorisations within the Tapuika Agreement Area.
- 6.3 As the Department works within time limits to process statutory authorisations applications, at the earliest opportunity it will notify the Governance Entity (as part of the meetings referred to in paragraph 3.2) of the time frames for providing advice on impacts on the cultural, spiritual and historic values of Tapuika.
- 6.4 Prior to issuing statutory authorisations to carry out activities on land managed by the Department within the Tapuika Agreement Area, the Department will encourage communication between the applicant of the statutory authorisation and Tapuika;
- 6.5 When issuing or renewing statutory authorisations that give authority for other parties to manage land administered by the Department, the Department will:
 - a. require the third parties to manage the land according to the standards of conservation best practice;
 - b. encourage third parties to consult with Tapuika before using cultural information of Tapuika
- 6.6 It is expected that the strategic objectives for the relationship will guide the parties to determine potential opportunities for Tapuika to obtain statutory authorisations on public conservation land within the Tapuika Agreement Area, including concessions for cultural tours.

The entire document can be found at this link (from page 69): [Tapuika Deed of Settlement Schedule - Documents 16 Dec 2012](#)

Deed plan for Ōpoutihi Whenua Rāhui (Attachments schedule to Tapuika deed of settlement)



Ōpoutihi Whenua Rāhui overlay classification (Documents schedule to Tapuika deed of settlement)

1 WHENUA RAHUI

1. Description of the Site

Area shown as OTS-209-13.

2. Preamble

Pursuant to section 233 of the draft settlement bill and clause 5.92 of the deed of settlement, the Crown acknowledges the statement by Tapuika of their cultural, spiritual, historic and traditional values, set out below, in relation to Opoutihi.

3. Ōpoutihi Statement of Values

The traditions of Tapuika affirm the cultural, historical and spiritual association of Tapuika to Ōpoutihi from the time of the arrival of Te Arawa waka to the present day.

Ōpoutihi is a maunga whakahirahira to Tapuika. Together with its associated pā, kainga and plentiful food resources it lies at the heart of the cultural, spiritual and economic wellbeing of Tapuika.

The whakatauki (tribal proverb) "poua ki te whenua poua ki te rangi anei ahau a Tapuika nui a Maui tiketike a Taranga" (Tapuika from the heavens to the land) expresses the intrinsic connection of Tapuika to Ōpoutihi through ngā ātua, ngā whenua, ngā tāngata. As descendants of the god Pūhaorangi, Tapuika maintains the belief that they represent the link between the heavens and the earth and as such are responsible as Kaitiaki (guardians) for maintaining the mauri or life force of Ōpoutihi.

According to Tapuika the name Ōpoutihi (tip of the plateau) originates from Hawaiiki the ancient homeland. It was during the time of Tia and his grandson Tamateranini (the son of Tapuika) that the maunga Ōpoutihi was named as its shape reminded them of the plateau above their homeland in Hawaiiki. Shortly after disembarking from the Te Arawa waka at Maketū, Tia and his grandson Tamateranini travelled inland across the Papamoa Hills exploring the land and naming places as they headed southwards. There are two significant tohu (marks) that commemorate their travels.

- *Te Waitakahi o Tamateranini* (the trampling of the ground). This ritual was performed beside the Ōturuturu stream by Tamateranini to demonstrate his occupation of the area as a *taonga māpuna* (prized possession). Several generations later the site became a pā (Waitakahi pā) of Tapuika.
- *Te Waitohi o Tamateranini* (the sprinkling of water) refers to the use of water by Tamateranini in the sacred karakia ritual of cleansing the land of negative spiritual influences.

Tamateranini remained on the land while his grandfather continued his journey inland. Prior to leaving Tia set up a tuahu (sacred altar) on the Kuranui-Whaiti boundary, named Te Tauhika a Tia, (the home fire of Tia). This was to ensure that the mauri (life-force) of the whenua would remain for his descendants, who continued to occupy the lands on and around Ōpoutihi.

Ten generations after Tapuika, his descendants continued to occupy the Ōpoutihi lands and surrounding areas. Tauana from the line of Tamaterānini and Totokau settled in the area referred to as the Taumata which encompassed Ōpoutihi while Tawakepito and his sister More lived on the Pāhiko block in close proximity to Ōpoutihi.

Noho kainga of Tapuika were located on Ōpoutihi rather than Puwhenua as it was the only area that had access to water from nearby streams. A major kainga of Te Koata, a tūpuna of Tapuika, was located on Ōpoutihi.

Ōpoutihi is also of importance to Tapuika due to its geographic location as the most western part of Te Takapū o Tapuika. Due to its proximity to other iwi and its desirable and rich resources the area needed to be constantly defended against invasion. During one such skirmish Kahukura the daughter of the tūpuna Tauana was killed. It is from the killing of Kahukura that the Te Rerenga stream was named Te Rerenga Wairua o Kahukura.

During the months of Hue Tanguru and Poutūterangi the kereru and kiore were fat on the berries. This was the time when Tapuika would hunt kererū and kiore. The kiore runs were sometimes up to three miles long running from Te Taita to Ōpoutihi. Kiore huahua (preserved rat) was considered to be a prized delicacy reserved only for rangatira and important visitors. The ability of Tapuika to harvest this delicacy for visiting rangatira from Ōpoutihi forests added to the prestige of the tribe.

In the early 1800's the waiata aroha; *Angi Angi*, was composed providing further evidence of the enduring power and sustenance Ōpoutihi has provided to Tapuika. The waiata expresses love and admiration for the feats of Te Koata of Tapuika who had a pā on the maunga. The waiata not only reinforces the importance of Ōpoutihi as a kainga tūturu of Tapuika, but also mentions Maunga Hinu the Tapuika name for Puwhenua. This name from Maunga Hinu alludes to the many cooking fires that burned throughout this area in the preparation and preservation (arawhata huahua) of manu and kiore in their own fat (hinu).

Hunting and preservation of kiore was well organised. Great effort was expended in the preparation of setting traps and this was given the upmost importance. The ara kiore (rat tracks) that ran from Te Taita/to Ōpoutihi forests were lined with tākawhiti kiore (un-baited traps) and pokipoki (baited traps). Paepae-kiore (pit traps) were dug in a way that made it hard for kiore to escape. Once caught and killed, kiore were skinned and roasted over a fire or pre-cooked in a hangi (covered stone oven). They were placed in gourds in their own hinu (lard), which acted as a preservative once set.

Tapuika cultural knowledge, inspired by the ara kiore ki Ōpoutihi relates to the arts particularly, whakairo (carving) and mau taiaha (martial arts). The kiri-kiore Tapuika pattern is used to adorn the posts of a pātaka (storehouse) to stop the kiore entering and is found in the korero, 'He pou pai ka eketia e te kiore, he pou kino e kore e eketia' (an attractive or carved post will be climbed by kiore, an ugly, carved one won't).

The mau taiaha action termed takawhiti kiore (unbaited trap) is a Tapuika taiaha movement which is based on the ara kiore ki Ōpoutihi. Tūheke of Tapuika was a famed exponent of the taiaha. Tūheke was asked by a chief from an unrelated tribe to teach him the taiaha. Tūheke agreed but would not teach the final āhei (movements) of takawhiti kiore (unbaited trap) and te whiriwhiri a Tū (the turbulence of Tūmatauenga).

4. Protection principles

The following Protection Principles are directed at the Minister of Conservation to avoid harm to, or diminishing of, Tapuika values in relation to Ōpoutihi:

- 4.1 Protection of noho kainga / pa sites, indigenous flora and fauna and the wider environment in relation to Ōpoutihi;
 - 4.2 Recognition of the mana, kaitiakitanga and tikanga of Tapuika in relation to Ōpoutihi;
-

- 4.3 Respect for Tapuika tikanga with regards to Ōpoutihi;
- 4.4 Encouragement of respect for the association of Tapuika with Ōpoutihi;
- 4.5 Accurate portrayal of the association of Tapuika with Ōpoutihi; and
- 4.6 Recognition of the relationship of Tapuika with wāhi tapu and wāhi whakahirahira.

5. Actions by the Director-General of Conservation in relation to specific Protection Principles

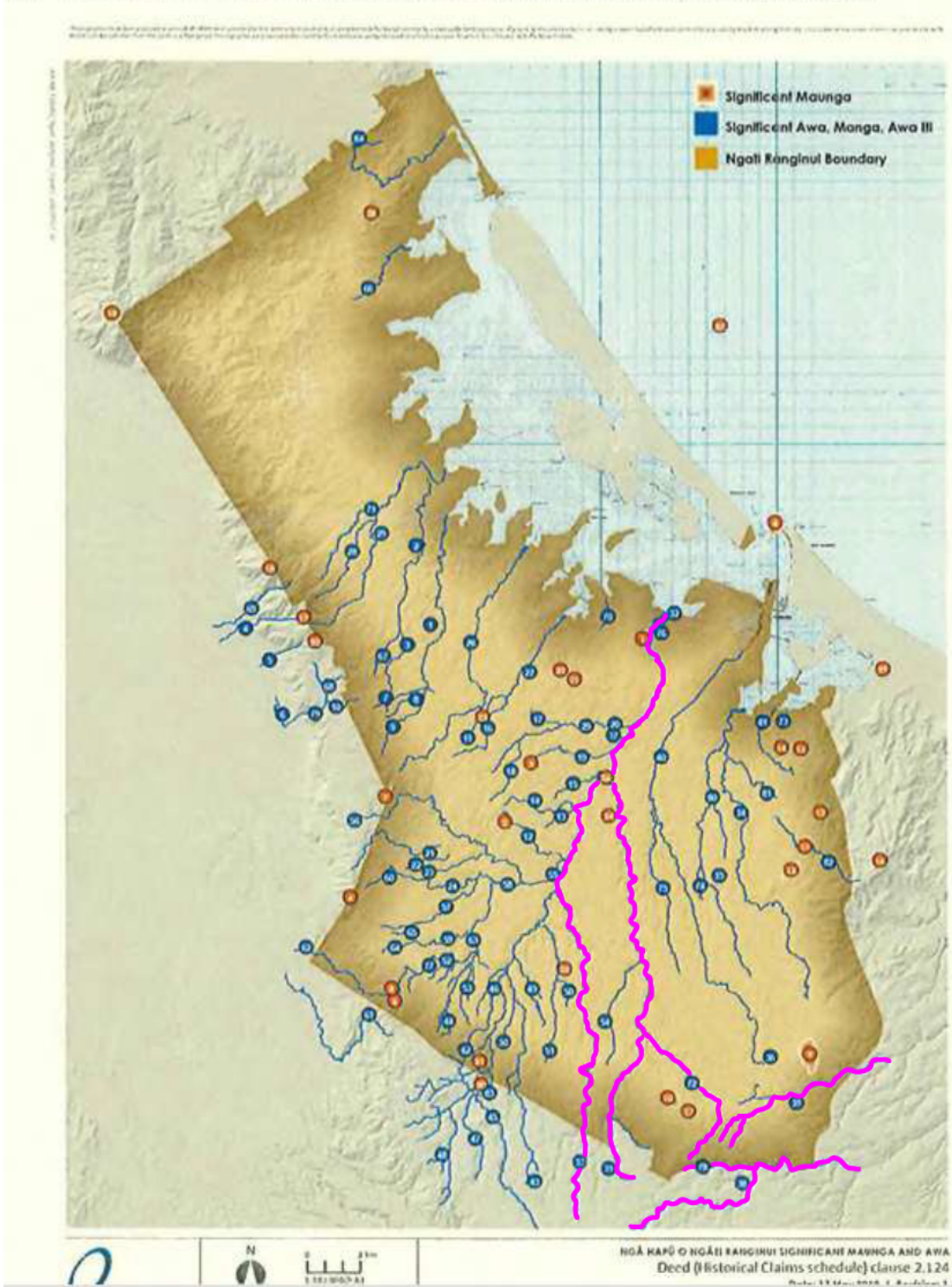
Pursuant to clause 5.92 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the Protection Principles:

- 5.1 Protection of landscape, archaeological and historic sites and the indigenous flora and fauna of Ōpoutihi will be part of the future management through regular monitoring and by advocating sound and sustainable environmental planning principles and processes;
- 5.2 Department of Conservation staff, contractors, conservation board members, concessionaires and the public will be provided with information about Tapuika values in relation to Ōpoutihi will be encouraged to respect the association of Tapuika with Ōpoutihi, and the mauri of Ōpoutihi;
- 5.3 The Department of Conservation will work with the trustees on the design and location of all new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga on Ōpoutihi;
- 5.4 The public will be informed that the removal of all rubbish and wastes from Ōpoutihi is required; and
- 5.5 The Tapuika association with Ōpoutihi will be accurately portrayed in all new Department of Conservation information and educational material;
- 5.6 The trustees will be consulted regarding the provision of all new Department of Conservation public information or educational material regarding Ōpoutihi, and the Department of Conservation will only use Tapuika cultural information about Ōpoutihi with the consent of the trustees;
- 5.7 Significant earthworks and disturbances of soil and/or vegetation will be avoided wherever possible on Ōpoutihi;
- 5.8 Where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the trustees will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains) and archaeological sites; and
- 5.9 Any kōiwi or other taonga found or uncovered by the Department of Conservation will be left untouched and the trustees informed as soon as possible to enable Tapuika to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law.

The entire document can be found at this link (from page 2): [Tapuika Deed of Settlement Schedule - Documents 16 Dec 2012](#)

Attachment 11: Ngā Hapū o Ngāti Ranginui significant maunga and awa from Ngāti Ranginui deed of settlement

1A NGĀ HAPŪ O NGĀTI RANGINUI SIGNIFICANT MAUNGA AND AWA



Significant awa emanating from or around the project area shown by crimson markings

Source: Adapted from Boffa Miskell 2012

Ngā Hapū o Ngāti Ranginui Significant Maunga and Awa	
Awa, Manga, Awa Ihi	
1 Te Awa Wainui	59 Tuakapoi
2 Waitakao Stream	60 Hurunui Stream
3 Waitioka Stream	61 Rapurapu Stream
4 Pukupenga Stream	62 Omahine Stream
5 Puketutu Stream	63 Kaurumoutiri Stream
6 Waitere Stream	64 Piako Stream
7 Pahangahanga	65 Piako Stream
8 Kaitiokopu	66 Tuapiri Creek
9 Parapara	67 Horohanga
10 Rorohanga Stream	68 Maungarewa Stream
11 Paitiwa	69 Mangakahika Stream
12 Mangakahiwhia	70 Oturu Stream
13 Ngutukakariki	71 Te Poupu Stream
14 Mangatarata	72 Upokotahi Stream
15 Mangarata	73 Otamotu Stream
16 Waitone	74 Arakotukutuku Stream
17 Mangakurukuru	75 Ohane Stream
18 Mangaone	76 Tautau
19 Wakeia	77 Momutu Stream
20 Ruanganga	78 Ohoupara Stream
21 Mangaputa	79 Waitere Falls
22 Wharepuka	80 Whakapoukarakia
23 Mangatara	81 Pukokanui Stream
24 Te Ahuru	82 Kirihi Stream
25 Aongatete River	83 Te Rere-i-Oturu
26 Waipapa River	84 Waitau River
27 Te Puna Stream	
28 Poupu Stream	
29 Ohouere Stream	
30 Tauwharawhara Stream	
31 Omonawa River	
32 Waitoa River	
33 Mangapapa River	
34 Waimapu Stream	
35 Waitohi Stream	
36 Tautau Stream	
37 Raratonga Stream	
38 Mangorewa River	
39 Te Rerenga Stream	
40 Kopurereua / Kopurereua Stream	
41 Kaitemako Stream	
42 Opuki River	
43 Ngatuhua Stream	
44 Heretataua Stream	
45 Waitakanga	
46 Mangaroa Stream	
47 Waitakawerawera Stream	
48 Waipapa Stream	
49 Awakotuku Stream	
50 Waitata Stream	
51 Mangaonui Stream	
52 Momutu Stream	
53 Umungarara Stream	
54 Ruakaka Stream	
55 Mangakarengorengo Stream	
56 Ngomuwahine Stream	
57 Rataroa Stream	
58 Mangahuruhuru	
	Maunga / Landmarks
	1 Pukewhanake
	2 Kaitikararo
	3 Manawata
	4 Mauao
	5 Te Kauranga
	6 Te Werahi
	7 Waitanunu
	8 Ara Pohatu
	9 Otanewainuku
	10 Puwhenua
	11 Maunga
	12 Pukunui
	13 Maungatutu
	14 Titiua
	15 Maunga Rangi
	16 Otawa
	17 Pukapenga
	18 Ngatamahinerua
	19 Te Aroha
	20 Te Aroaro o Paretapu / Te Ariaripitupu
	21 Rangituahehu
	22 Minden - Te Rangituahehu
	23 Puketoki
	24 Manukotuku
	25 Matariki
	26 Tupenga
	27 Mangakopikopiko
	28 Hikurangi
	29 Maunga Mana
	30 Oturu
	31 Kotaro/Kotare
	32 Karewa Island

Source: Boffa Miskell 2012

The entire attachments document can be found at this link: [Ngāti Ranginui Deed of Settlement - Attachments 21 June 2012](#)

Attachment 12: Excerpt from Ngāti Ranginui Whakaaetanga Tiaki Taonga agreement

MAHI HURA WHENUA – MĀORI HERITAGE AND ARCHAEOLOGY

15. The Heritage New Zealand Pouhere Taonga Act 2014 ("the Act") defines an archaeological site as a place associated with pre-1900 human activity where there may be evidence relating to the history of Aotearoa/New Zealand. When any development is planned that may affect an archaeological site or suspected archaeological site, the developer must apply for an archaeological authority. The archaeological authority provisions are contained in the Act. The developers must consult tāngata whenua. Pouhere Taonga staff:

- a) assess the impact of proposed land development on Māori cultural values, and check that consultation between developers and hapū or iwi has been conducted; and
- b) help liaise with communities –relevant iwi, hapū and hāpori, landowners, developers, archaeologists.

The complete Whakaaetanga Tiaki Taonga can be found in Schedule 2 of the Third Deed to Amend the Ngāti Ranginui deed of settlement at this link: [Ngati Ranginui - Third deed to amend - draft 9 February 2024](#)

Attachment 13: Comments received from Tapuika Iwi Authority

Attachment 14: Comments received from Raukawa Charitable Trust

Raukawa

23/06/2026

FTAA-2605-1231

By email: referral@fasttrack.govt.nz
ATTN: Antonia Croft - Lead Contact

Written comments on the referral application for the Mangapapa Wind Farm project under the Fast-track Approvals Act 2024

Tēnā koe Antonia Croft,

Based on the information provided, we have completed an initial review of the proposed activity. Raukawa Charitable Trust (RCT) appreciates the opportunity to comment on the referral application for the proposed Mangapapa Wind Farm, comprising 70 turbines located on land between State Highway 29, Pyes Pā Road (SH36), and State Highway 5.

In summary, unlike a range of other iwi and hapū with overlapping interests and associations in this area, Raukawa has not been consulted regarding this application, prior to being lodged for a fast track referral. RCT considers that the substantive application should include a Cultural Impact Assessment from a Raukawa perspective, addressing the potential effects of the proposed project on Raukawa interests within the wider area, including the Kaimai Mamaku Conservation Park statutory acknowledgement area located immediately adjacent to the western boundary of the subject site.

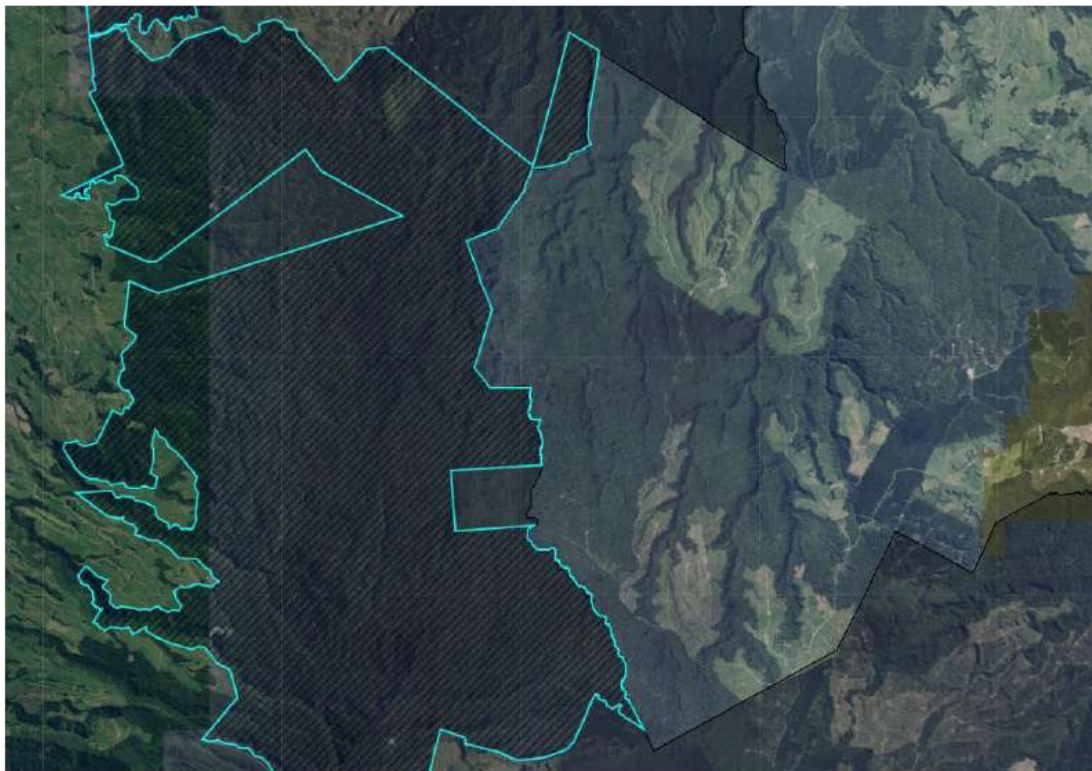
We note that the subject site is not located within the Raukawa takiwā or the Raukawa Area of Association. However, the Area of Association surrounds the subject site on the northern, western and southern boundaries. In addition, Raukawa holds a statutory acknowledgement over that part of the Kaimai Mamaku Conservation Park that adjoins the western boundary of the site. The dark shaded area shown on the map overleaf represents the Raukawa Area of Association, while the blue-hatched area identifies the statutory acknowledgement area.

RCT would welcome the opportunity to assess the proposal in greater detail, particularly the potential long-term effects of the activity on indigenous biodiversity and associated cultural values. We consider that the potential cultural effects on Raukawa interests, including those associated with the Raukawa Area of Association and the Kaimai Mamaku Conservation Park statutory acknowledgement area, should be assessed as part of the substantive application.



rauikawa.org.nz
1-11 Raukawa Way
Private Bag 8, Tukonoa 3444

RCT wishes to remain engaged in the process and requests that we are kept informed as the application progresses.



Nāku iti noa, nā

Aniwa Morgan
Administrator – Te Uraura, Pūtake Taiao
environment@raukawa.org.nz



raukawa.org.nz
1–11 Raukawa Way
Private Bag 8, Tokoroa 3444

Attachment 15: Comments received from Te Maru o Kaituna River Authority